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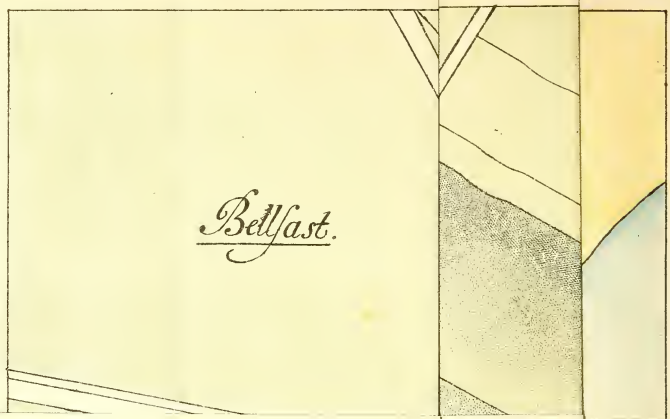
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Prospectus.

THIRTY-TWO YEARS have now elapsed since the last number of the *Ulster Journal of Archæology* was issued from the press. During its term of literary life, from 1853 till 1862, it fully realised the intentions of its Conductors, and now constitutes an invaluable work of reference for the antiquary and student of Irish history. Its pages were enriched by contributions from scholars of the first rank, such as the late Bishop Reeves, Canon Hume, John O'Donovan, John Grattan, George Benn, W. Pinkerton; and Rev. George Hill, Rev. James O'Laverty, with the able editor, Robert MacAdam—these latter all still happily surviving.

A very general feeling has lately grown up that the time has now fully come when the Journal should be revived, unless we are prepared to allow records and investigations into the past history and antiquities of our Province to pass into oblivion. At the present time, when the face of the country is changing, and local sources of information gradually dying out, it is the more needful that an effort should be made to provide a means of bringing together, in a permanent form, the immense mass of information still existing in the possession of private persons, ere it be utterly lost.

The Journal will also provide a ready vehicle for the researches and discoveries of the present race of Historical and Antiquarian Students, of whom there are many residing in Ulster whose literary merits will worthily sustain the ancient reputation of the North.

The Conductors have accordingly resolved to issue the Journal quarterly.

The articles will deal with various subjects of interest to the Antiquarian and Student of Local History, and be illustrated with plates, maps, and diagrams. There will be papers from time to time on pre-Historic Remains, Ecclesiastical Buildings and Records, Castles and Strongholds, Municipal Records and Family Pedigrees, with Notes relating to such subjects as the Danish and Norman Invasions, the Plantation, the Wars of 1641 and 1688, and space will be given to the Insurrection of '98. Curious and interesting details of the early history of Belfast will be given. The Poetry, Music, and Folklore of the North of Ireland will not be forgotten, and space will be given for the preservation of the Celtic tongue. Local Ballads will be reproduced, with explanatory notes of their text and authors. There will also be a page for Notes and Queries, and for the review of publications relating to the district. Any subject helping to elucidate the History or Manners of Ulster will find a place in the Journal.

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To the Subscribers.

THE Conductors wish to express their indebtedness to the Contributors to this number for coming forward with papers at such short notice, and otherwise assisting them in their initiatory effort.

It will be the constant aim of the Editors to make the contents of each part as varied as possible, treating the different subjects in a popular spirit, yet not neglecting to deal fully with original and hitherto practically inaccessible material. The hearty assistance and co-operation of all those who are interested in Archæology are earnestly solicited. It is also hoped that each Subscriber will assist in getting others, as it is only by an extended circulation that a really well printed and illustrated magazine can be properly sustained. The Conductors do not intend to make any profit whatever out of the undertaking, as all subscriptions will be expended in the production of the Journal.

A feature in future parts will be the reproduction of rare and valuable papers and tracts relating to the district that are not within the reach of the ordinary reader.

In this connection it is intended in the next issue to give, by kind permission of Major John Reeves, the first of a number of the late Bishop Reeves' antiquarian pamphlets.

The next part will appear on 1ST JANUARY, 1895.

The Editors will be obliged for information regarding any local historical structure not already pictorially recorded, especially those liable to destruction or alteration, in order that careful photographs may be taken of them, full arrangements having been made for so doing.

Introduction.

IN now commencing what may be regarded as a new series of the *Ulster Journal of Archæology*, we, the conductors, would hope that the revival of this periodical may be welcomed in a friendly spirit by the public—proportioned at least to the regret caused by its rather unexpected discontinuance in the year 1862. Although we cannot lay claim to much experience in the details necessarily involved in the management of a well-conducted journal, we have not overlooked the many difficulties and responsibilities of the undertaking. We feel that there is strength in our own cordial co-operation; and the fact that one man, almost single-handed, had quiet enthusiasm and courage enough to initiate the work, forty years ago, amidst much greater difficulties than now exist, inspires us with a firm and cheery determination to succeed. It is true that nearly all the contributors to the original series have now passed beyond the mysterious "bourne," whence they can only return to us in so far as we are influenced by the remembrance of their former faithful services, and that the few who yet remain are not likely to render much additional help. A goodly company, however, have come forward to take their places, as well trained for their work, with as clear aims, and as large a knowledge of the questions to be discussed in our columns. And in saying so, we truly render no stinted compliment to the latter, when it is considered how much their forerunners had done in and for this Journal, and how successfully some of them have laboured as Ulster archæologists since 1862. Although their labour, as such, no doubt brought its own ample reward in the consciousness of honest and useful research, yet it was in many respects "more than difficult, wherein what toil has to be taken, as no man thinketh, so no man believeth but he who hath made the trial."

We have unanimously resolved to exclude all matter tending to excite controversies on present questions of religion and politics, and we expect, moreover, that our contributors will loyally acquiesce in this peace-preserving arrangement. Of course, as religionists and politicians, they may be, individually, as pronounced as they please, but in the columns of the Ulster Journal they can only appear as archæologists—as sober-minded students of the past, who will neither "extenuate" the evil deeds of governments or their

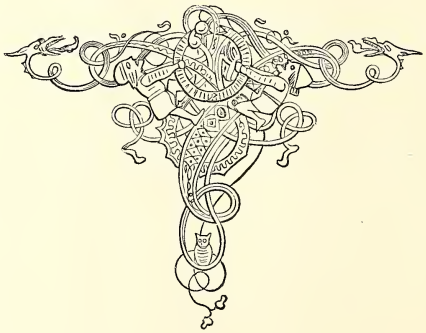
emissaries, nor "set down aught in malice" to please or displease any parties in the State. Archæologists are now generally acknowledged to be the best and most reliable authorities on most questions of historical importance—simply because they are the most painstaking inquirers—and therefore the writers in this Journal must take good heed that their statements, above and beyond all other considerations, shall be absolutely trustworthy. It will doubtless occasionally happen that, because of their impartiality and truth-telling, our contributors may expect to be met by the angry clamourings of would-be critics and reviewers; but even so, we must cling to the good old faith that honesty is our best policy, and that facts, although so unbending, and even sometimes so troublesome in our hands, are infinitely preferable to fictions, however popular and attractive. When Camden wrote his great book, known as the *Britannia*, he was assailed on all hands by "prejudices, censures, aspersions, obstructions, detractions, and affronts," whilst his devoted labours of many years were denounced by ignorant people as a mere "back-looking curiosity!" Yet, as he finally laid aside his armour, this famous old archæologist could describe his latest impressions and convictions in the following remarkable words:—"In the study of antiquity—which is always accompanied with dignity, and hath a certain resemblance with eternity—there is a sweet food of the mind well befitting such as are of honest and noble disposition."

Now, this announcement on such high authority is very pleasant indeed, and very soothing to the antiquarian spirit; but we wish to remind our readers of another touching fact from which they are at liberty to draw all sorts of conclusions favourable to the future career of this Journal. During the nine years of its former existence, the *Ulster Journal of Archæology* was able to do more than any other Ulster or Irish periodical had ever previously done in bringing to light and publishing for the first time important documents illustrative of the history of our Northern Province. In this department we intend specially to persevere, aiming always to increase the amount of knowledge on early Ulster affairs, rather than contentedly to summarise the results of former investigations already familiarly known. On confused and often almost meaningless traditions, on mysterious allusions in ancient records and reminiscences, we would endeavour to throw the light of scientific research, for otherwise many documents, that might prove valuable when understood, remain altogether uninteresting and useless. And as a field of archæological discovery, it must not be forgotten that our Province of Ulster is richer than any other place or province in Ireland, from the facts of its proximity to Alba or North Britain, and its constant intercourse therewith during time immemorial. Much information may yet remain to be discovered in manuscript descriptive of the repeated excursions, predatory or political, made by ancient chieftains, and even kings, from Northern Ulster, beyond the strait or channel known in old-world times as the "Current of the Moyle or Mull of Cantire;" or explanatory of the relations that existed between the two Dalriadas on the opposite coasts, both before and after the date of their final and most amicable arrangement of certain very serious difficulties, made about the middle of the seventh century, and, as we believe, in the vicinity of the

present town of Ballycastle on the Antrim coast; or illustrative of the remarkable career of Columba or Columbcille, first as a soldier, or military monk, in Ulster, and afterwards as a missionary saint in the island of Iona; or of that earlier and still more remarkable person who has left his name on the Isle of Man, and whose great seafaring exploits or achievements have elevated him in our earliest traditions to the rank of a local Neptune; or of many other interesting questions and events too numerous to mention at present.

Our vast stores of Irish manuscript material may now, we hope, be fairly described as in process of devolution, and we are thus enabled to form a comparatively correct estimate of their great value, variety, and extent. O'Donovan's *Translation of the Annals of Ireland*, as collected and compiled by the Four Masters, fills seven large volumes, or 4,215 quarto pages closely printed; but the Irish manuscripts, if translated and annotated in a similar style, would cover about 50,000 pages of the same size. The literary portion of this enormous collection—which is by much the more interesting to general readers—consists chiefly of historical tracts descriptive of remarkable voyages, sieges, cattle-spoils, battles, adventures, land expeditions, sea expeditions, lake irruptions, colonisations, banquets of political significance, courtships involving wide tribal interests, and elopements amongst great people, which, at the times of their occurrence, had caused immense public excitement. Through these precious records we are able to reach the earliest traditions of Ulster, and even to obtain detailed information on almost every question connected with ancient Irish life—

> "When holy were the haunted forest boughs,
> Holy the air, the water, and the fire."



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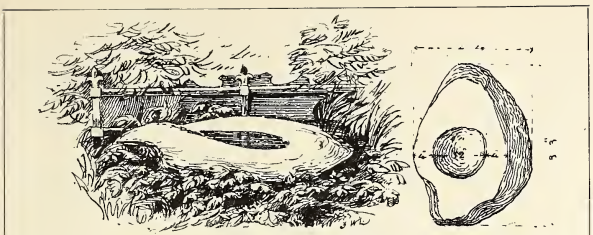


FONT IN SHANKILL CHURCHYARD.

The Parish of Shankill.

By the REV. CHARLES SCOTT, A.M.,
Rector of S. Paul's, Belfast.

THE Parish of Shankill or Belfast, *alias* St. Patrick's *de Albo Vado*, includes the greater part of three native divisions—the Falls and Malone, reckoned as one tuogh or native sub-territory, and the Cinament, which also included the whole or the greater part of the parish of Carnmoney. Malone, the Falls, and the Cinament form the sub-divisions of the parish. Malone seems to have extended from the Lagan to the Blackstaff; the Falls from the Owen-varra, now the Blackstaff, to the Farset, or Belfast river, except the district around the Church; and the Cinament from the Farset to the Glas-na-bradden,* with, in addition, two half townlands near the Church. But it should be remembered that the expression Tuogh ne fall, or the Falls, often includes Malone.

The old division into townlands is of very great interest, and has received very little attention. According to the first Chichester patent, the Falls and Malone together contained sixteen townlands and the Cinament twenty, making a total of thirty-six denominations.

Tuogh of Le Fall and Moylan contained Ballicolo, Ballydownmory, Ballyietan, Ballynitolloghan, Tuoghtie, Balliodran, Ballinvally, Ballyncholly, Ballydownefine, Ballymignuge, Ardoyne, Ballyardsallagh, Ballingarrie, Ballywallynymrahare, Ballivister.

Some of these were outside the parish. Tuoghtie seems to mean Malone.

The Cinament included Ballyclony, Ballynyculnytra, Ballycullcallaghy, *alias* Ballyreculnagalgie, *alias* Belfast, Ballynygaffyny, Ballyfeighnamonyny, Ballyneaghniver, Ballymollagh-Imany, Ballylaganile, Ballycross-Itawnassa, Ballyoghaghan, Ballyskeighog-Inerla, Ballylistollard, Ballyvicustullie, Ballingowlan, Ballykeyle, Ballylish-Igulrien, Ballygornyward, Ballyglengormly, Ballyarthechill, Ballyvasduine, with the ruinous Church of Shankill and the half towns of Gallinagh and Drumore adjoining.

Here again are enumerated some townlands outside the limits of the parish.

The modern townlands, following much the same order, are Ballycullo, 383 acres; Dunmurry, 359; Ballygammon, 121; Tam-o'-the-Tae-End, 23;

* The river running from Glengormley to Whitehouse.

Ballymoney, 345; Englishtown, 339; Ballydownfine, 749; Hannastown, 319; Ballymurphy, 1,431; Black Mountain, 706; Devis, 945; Altigarron, 695; Ballymagarrie, 619; Ballygomartin, 647; Lower Ballysillan, 320; Upper Ballysillan, 987.

Lower Malone, 1,830; Upper Malone, 1,379.

Belfast Old Borough, 966; Townparks, 1,763; Oldpark, 787; Ligoniel, 917; Edenderry, 505; Ballyaghagan, 527; Greencastle, 473; Lowwood, 439; Skegoniel, 678; with Ballywonard, 344; Ballybought, 379; and Ballyvaston, 423, now reckoned in the ecclesiastical parish of Carnmoney.

It will be seen by the acreage that Belfast Borough might occupy the space of two townlands. The townland of Belfast, *alias* Ballyreculygalgie, *alias* Ballycullcallaghy, seems to have occupied the space between the Blackstaff and the Farset, or possibly as far as the Milewater. In the patents Belfast townland is sometimes reckoned in the Cinament and sometimes in the Falls. But in the Inquisition of 1605, a far greater authority, it is distinctly said, "there is in the same Tuogh (le fall) the Castle of Belfast with the small parcels of land lying round the said castle, to which castle there belongs and pertains only one townland, in which is situated the castle, known as Ballirecoolegalgie."

If the townlands are to be taken in the order in which they stand in the patents, Ballyclony, Ballynyculnytra, Ballycullcallaghy, *alias* Belfast, Ballynygaffyny, Ballyfeighnamonyny, Ballyneaghniver, and Ballymollagh-Imany include the space occupied now by Belfast Old Borough, Townparks, and Oldpark. As Belfast Borough occupies the space of two average townlands, Townparks the space of three, and Oldpark the space of one, the space is sufficient for these old townlands; but it is unlikely that they can now be properly distributed and their boundaries made out. It is just possible that some of them may be mentioned in old leases and deeds.

But something may be done for their identification. The Forth river in its lower reach is properly called the Clowney water, and the bridge at Willowbank is Clowney bridge. Perhaps this name represents the old Ballyclony. It means "the meadows." If the word Cullingtree is an old local place name, it would very well represent Ballynyculnytra, and it would be the district next Clowney and adjoining Belfast. If these identifications are to be depended on,* then the other townlands noted are to be looked for in the upper part of Townparks and in the townland of Oldpark. One of them might be on the other side of the river and outside the parish. The modern Edenderry seems to represent the half-towns of Drumore and Gallinagh which lay near the old church. The mountain townlands may be left out of consideration, as the old townlands included the mountain adjoining. Black Mountain, Devis, and Altigarron are thus probably modern subdivisions.

Malone, a district of about 3,200 acres, must have been subdivided into five or six townlands. Perhaps it is in it we are to find the townlands of

* I find by the Chichester grant of 19 James I. that "Clownee and Cullantry" are townlands as identified above.

Ballycromoake, Ballenebrahar, *alias* Frierstowne, Ballycranocke, Ballimoderdon, and Stranmillis, mentioned in the Inquisition of August 30, 1618.

We are thus able to get back to the old number of the townlands. In 1657 it is stated in an Inquisition that "all the said Parrish consistes of Twenty Three Towns, and is bounded by the sea and the river Lagan on the East and Southward; on the Weast by Derryvolgie,* and on the North with Coole Parrish; it extends in length from the Churche which is seated in the Towne of Belfast by the sea syde, southward three myles; northwarde two myles and a halfe; westward one myle and a halfe; eastward the sea bounds it close by the Churchyarde."

St. Patrick's de Albo Vado.

The original church of the district was situate near the little stream called the Farset. It is probable that it was founded by St. Patrick in one of his missionary journies, possibly when he was on his way from Saul to Slemish, or on his return. It was styled St. Patrick's Church, sometimes St. Patrick's of the White Ford, and sometimes the White Church. We do not know how it came to be connected with the Church and Convent of Down. As Sir John de Courcy, Earl of Ulster, was the principal benefactor of the Church of Down, it is probable that he endowed it with the Rectory and greater tithes of Belfast. The Vicar would thus be appointed by the Convent, and receive a third of the tithes as his share.

In 1306 we find it had three chapels annexed—de Vado, de Villa Henryton, and de Weston. At that time it was reckoned as belonging to Clondermod Deanery, which contained eleven parishes lying between Belfast and Lough Neagh. It, together with the Church of Carryn and its chapel, was worth 12 marks, of which the tenth was valued at ten shillings.

By the kindness of Lavens M. Ewart, Esq., M.R.I.A., I have had an opportunity of seeing the full text of the Inquisition taken at Antrim in 1605. It states that "there belong and pertain to the said rectory five chapels in the Co. of Antrim—the Chapel of Kilpatrick in Malone, the Chapel of Killonyna, the Chapel of Cloghcastally, the Chapel of Ballyvaston, and the Chapel of Tullyrusk; and that the said Prior (of St. Patrick's in Downe) and his predecessors were bound to support a sufficient curate in every chapel above-mentioned."

It also states—but this includes the modern parish of Tullyrusk—"that the tithes of the Rectory and Chapels aforesaid are collected yearly in 35 townlands in the same Tuogh and Tuogh-ne-fall, and that there is in each of the chapels a curate whose stipend is paid by the tenants or farmers."

In 1615 a terrier gives the next information with regard to the state of the parish. It states that it has six "altarages," or parochial chapels, where oblations might be presented and dues paid. They are as follows:—

1. Capella de Croockmock. This chapel is also called Cromoge. Its site has not been ascertained. It must be remembered that it was not one of the original parochial chapels supplied by a curate appointed by the Benedictine Abbey of Down, the owners of the rectory and nominators of the vicar, but that it belonged to the Monastery of Bangor. The terrier states that it

* Derryvolgie is Derriaghy and Lambeg.

belonged to the Abbot of Bangor. At the dissolution Bangor possessed "those towns in and near the plains of Belfast, Ballymeaghan, Ballymachoris, and Ballymajor." The Franciscans got possession of Bangor in 1469, but at the dissolution it was Augustinian.

2. Capella de Kilpatrick, "above Moses Hill's house at Stranmillis." This is the only indication of its site.

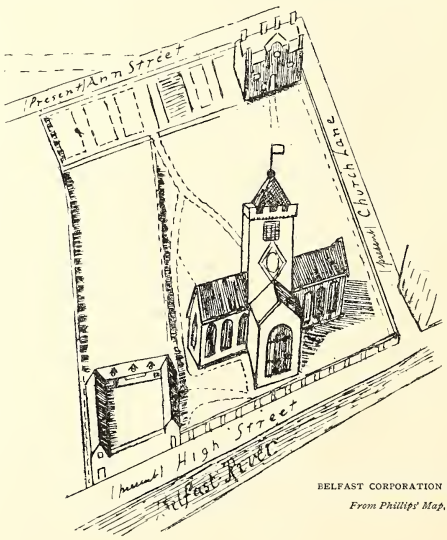
3. Capella de Kilemna. Site unknown, but supposed by Bishop Reeves to have been near Suffolk on the Falls Road.

4. Capella de Clochmestale. This is Greencastle, on the Shore Road. The exact site is unknown.

5. Capella de Ballyveston. This is one of the old chapels mentioned in 1306, is in the townland of Ballyvaston, and is supposed by Reeves to have been at a place called Whurr's Pound, or Dyke, on the southern slope of Cave Hill.

6. Capella de Tullyrusk. In 1306 this was the parish church of a separate parish. Shankill seems by this time to have acquired not only the former Church of Carryn and its chapel, Dundrod, but also the whole of the modern parish of Tullyrusk, and held it as an "altarage," or parochial chapel.

It would thus appear that the following changes had taken place between 1306 and 1615. The ancient Chapel at the Ford had become the Parish Church. Ballyvaston and Greencastle still continued to be chapels; Carryn



BELFAST CORPORATION CHURCH.
From Phillips' Map, 1685.

and Dundrod are represented by Tullyrusk. Of the Chapel of Henryton we know nothing for certain. The new names of Kilpatrick and Kilemna appear on the list of parochial chapels. Croockmock, or Cromoge, also appears connected with Bangor, but as part of the jurisdiction of the Vicar of Belfast.

The second Parish Church, commonly called the Corporation Church, occupied the position of the old Chapel of the Ford at the foot of High Street. In 1622 it is described as "built from the ground and repaired." It was a cruciform structure with tall central tower. It was about 150 feet long, and the graveyard extended for about 240 feet along High Street, from the corner of the present Church Lane, and back as far as Ann Street. The recent discovery of human remains under the sidepath of High Street reminds us that the frontage of the graveyard extended out into High Street for the width of the gateway entrance which looked up High Street. Under the Cromwellians it was made a fort, and the burgesses were debarred from the use of it until Henry Cromwell gave orders "restoring the meeting-place to the inhabitants there." In 1657 it was repaired, a sum of £100 being ordered out of parochial tithes and glebe monies in the hands of Government, the remainder of the sum needed to be raised by cess. The vicars who occupied this Corporation Church were Robert Morley, M.A.; 1632, Simon Chichester, M.A.; 1642, Lewis Downes, D.D.; 1666, Roger Jones; 1668, Claudius Gilbert, B.D.; 1695, James Echlin, M.A.; 1712, William Tisdall, D.D.; 1736, Richard Stewart; 1747, James Saurin; 1772, William Bristow. We do not know with certainty what the dedication of this church was. If it was the same as the Chapel of the Ford, it might have been St. Nicholas or St. Mary the Virgin. The latter was the usual dedication for chapels at fords and on bridges. In this connection it is remarkable that it was at first proposed to style St. Anne's by the name St. Mary's, and also that the earliest Roman Catholic Church was so styled.

In addition to the facts given by Benn with regard to these old vicars, some others have come to light. Lewis Downes is stated by Benn, following the peerages, to have been Rector of Thornby in Northamptonshire. This is incorrect. He was merely resident there during the Commonwealth period; it was not many miles from his father's place; and there his son Dive Downes, afterwards Bishop of Cork, was born. Benn does not mention that the family was raised to the peerage in the person of the bishop's grandson, William Downes, Lord Chief Justice of Ireland, who became Lord Downes. Cotton states that Lewis Downes was presented to the Deanery of Kilmore, May 13, 1662. Claudius Gilbert appears from Cotton to have made an exchange with Roger Jones. Gilbert had been Prebendary of Ballymore or Tandragee, and on 10th September, 1668, Roger Jones was installed Prebendary in his place. This would fix the date of Claudius Gilbert's appointment as Vicar in 1668, a date hitherto unknown. That given by me in Mr. Ewart's Diocesan Handbook, p. 32, requires this correction.

"It was ordered (Oct. 2nd, 1617) that every Burgess and Free Commoner in this town shall every Sabbath Day, or other day wherein there shall be a sermon or other public prayer, repair to the House of the Sovereign, and shall

shew themselves in his company attending with him to the Church, and from thence home again or near to his house, upon payment for every Burgess two shillings, and every Freeman Twelve Pence, unless some reasonable cause shall be shewn to the contrary."

For the accommodation of the Corporation special pews were set apart. Reference is made to them in an entry in the Town Book, dated November, 1647.

"It is ordered and thought fitting and convenient for the decency in placing the Burgesses in the Church at the assembling of the Congregation for the public worship of God, either upon the Lord's Day or any other day appointed, that the two seats which heretofore were allotted and set apart for the Burgesses for their ease next adjacent to the Sovereign's seat, because that there is a greater concourse or assembly of the people now for the present by reason of the two regiments remaining in this Town, one of the Said Seats during these times may be very well reserved and kept for the said Burgesses notwithstanding the great assembly: It is therefore ordered that one of the seats shall be constantly kept and reserved for the Burgesses from time to time, and that no person or persons whatsoever, either foreigner or free commoner, shall be admitted into the said seat from henceforth, which, if any do contrary to this order they shall pay twelve pence a piece for every offence, which twelve pence shall go towards the repairing of the church. And after when it shall please God to give a more peaceable time amongst us, and that the parish may be eased of the multitude of officers and souldiours which are amongst us, and that then the two seats shall be solely to and for the ease and seats of the Burgesses and no other."

It is impossible now to give any other details of the arrangements of the old church. But from the fact of the tower being at the cross there must have been supporting arches, and as the tower was pretty high in proportion to the length of the church there must have been substantial piers. As the church was cruciform, it is likely that the pulpit, reading-desk, and clerk's desk were placed as was the Jacobean taste, as a "three decker," at the north or south pier of the choir arch. There is no reference to galleries. There could only have been room for a small one at the west end.

This church was the scene of two remarkable historical events. First, the deposition of the five ministers by Bishop Leslie, August 12th, 1636; and secondly, the service on Sunday, June 15th, 1690, attended by King William the day after his arrival in Belfast, when the sermon was preached by his chaplain, Rev. Dr. Royse, Fellow of Oriel College, Oxford, from the text Heb. xi. 33, *Who through faith subdued kingdoms.* It was attended by more notabilities than were in Belfast before or since.

It appears from the Report of the Municipal Corporations in Ireland that there was a Painted Table of legacies and gifts, made to the Corporation for the use of the poor inhabitants of the town, hung up in the old church of Belfast, of which the following was the substance. It was ordered to be set up in 1680:—

Edward Holmes	1631	By will	£40	0	0
Thomas Chaplain	3rd June, 1659	,,	2	0	0
Thomas Waring	22nd Nov., 1665	,,	40	0	0
Nicholas Gardiner	2nd July, 1668	,,	10	0	0
John Ridgeley	1st April, 1669	,,	10	0	0
Hugh Dash	11th Aug., 1669	,,	10	0	0
William Thorn	27th Dec., 1670	,,	5	0	0
John Clugston	6th Aug., 1671	,,	5	0	0
Thomas Kerrar	4th Mar., 1672	,,	3	0	0
Arthur, Earl of Donegall	18th Mar., 1674	,,	200	0	0
William Anderson	22nd Mar., 1675	,,	7	0	0
William Taylor	23rd Mar., 1676	,,	10	0	0
James Graham	1677	,,	1	0	0
Letitia Andrews	26th Mar., 1678	,,	3	0	0
Hugh Eccles	4th Dec., 1680	,,	40	0	0
Letitia, Countess of Donegall	1680	Don.	100	0	0
James Chalmers	31st Mar., 1680	By will	100	0	0
George Macartney	18th Oct., 1757	,,	100	0	0
James Blow	16th Aug., 1759	,,	100	0	0
Several Sums	...		300	0	0
			£1,086	0	0

Two pieces forming part of the Communion plate of this church are still preserved. One is inscribed—"In memory of Mary Buchanan wife to Warham Jemmet Collr. of Belfast. She dyed ye 7th day of Nobr. 1697 and lyeth in ye North Ile of this Church of Belfast." The other is a flagon bearing the words—"Ex Donis Rev^di Dom. Claudii Gilbert Theol Profes^r. in Coll: Dubl: Ecclesiae Paroch. de Belfast ubi natus Erat [A.D. 1670." There is also an offertory basin, on the rim of which is cut—"The Collection Dish for the Church of Belfast." Across the back are the words—"Mr. James Bashford Churchwarden 1769."

The only parish registers connected with the Corporation Church which survive begin with the year 1745. They have recently been restored with loving care and exquisite skill, and are now examples of how such valuable records should be cherished and preserved.

The building became dangerous and was taken down in 1774,* and on the consecration of the new Parish Church all legal rights and privileges were transferred to it.

There is no record of where the parish services were kept up between 1774 and October 1776, when the new church was opened. There is in existence a preacher's book dating from 1775, which gives the offertories and preachers from that date, and records the opening of the new church.

The site of the old church was used in 1816 for a new church, St. George's, built to be a parochial chapel of ease to the Parish Church.

St. Anne's Church.

The third Parish Church occupies a piece of ground formerly used as a Linen Hall. It was built at a cost of £10,000, and at the sole expense of Arthur, fifth Earl of Donegall, created first Marquis in 1791. He married Lady Anne, daughter of the Duke of Hamilton. It was intended that the dedication of the church should have been St. Mary's, but St. Anne's was selected probably on account of the Christian name of the countess; St.

* We read in Berwick's Collection:—"May 7, 1774—The Church of this town was thrown down, and on Monday following the foundation of a new one (in Donegall Street) was begun to be sunk."

ST. ANNE'S PARISH CHURCH, BELFAST.
From an unpublished copperplate by J. Thompson.

Patrick's, the ancient dedication of the parish, seems to have been quite forgotten. The newspapers record the opening without any detail:—"Sunday, 27th October, 1776—The elegant new Church erected here by the Earl of Donegall was consecrated by the Lord Bishop of Down and Connor, and on Sunday, 3rd November, a charity sermon was preached for the Poor House and £44 4s. 4d. collected." The then Bishop of Down and Connor was Dr. James Traill (1765–1783). His portrait, recently presented to the See, is preserved at the Bishop's residence, Ardtullagh, Holywood.

In the new church, following the arrangement of the old one, a special pew was set apart for the use of the Corporation, fitted with a chair and desk for the Sovereign. To provide a pew for a local magnate the Corporation pew was dismantled, and the Sovereign's chair and desk were removed to the vestry.

There are still a great many points of interest to be enquired into in relation to the ecclesiastical antiquities of the parish; its divisions and the sites of its ancient chapels require to be accurately ascertained. This notice may lead some one with sufficient leisure to undertake the investigation and report the results in the columns of this Journal.

CORPORATION CHAIR.
From the "Town Book of Belfast."

Ulster Poets and Poetry.

By D. J. O'DONOGHUE,

Editor of the "Dictionary of the Poets of Ireland," "Irish Humour."

THE subject of "Ulster Poets and Poetry" is a very wide one, and, if discussed critically and fully, would require a good deal more space than perhaps could be devoted to it in this Journal. I intend to merely touch upon it in a sketchy manner, and in mentioning facts just as they arise in my mind, without reference to chronology or any other kind of order, it may prove more interesting and readable than if the greatest care were taken in the arrangement of the material, for discursiveness is not always objectionable. I do not propose to discuss the value of Ulster poetry in general, or the position of any particular Ulster poet, but will deal with the subject from what I may call its antiquarian side. The average reader is fully aware that Ulster has given us some of our best poets, and the names of Sir Samuel Ferguson, William Allingham, Dr. Drennan, Frances Brown, Dr. Alexander, Dr. Sigerson, T. C. Irwin, and others, will naturally occur to him among the first. However, outside these and a small number of poets of lesser note, he will not know anything of Ulster poetry. Yet the number of poets of real excellence is very large, and most of them are, unfortunately, quite unknown to the generality of Irishmen. The *Ulster Journal of Archæology* will probably be able to bring some of the more obscure but worthy writers before the minds of its readers.

Few people would think of going to a volume of poetry for historical or antiquarian information, the proverbial inaccuracy of poets, apart from any other reason, being of itself sufficient to deter them. And, of course, a poet's mission is hardly that of imparting fresh antiquarian lore to his readers. It is in some sense to signalise and celebrate heroic events and historical episodes; and Ulster poets have recognised the fact, many of them, according to their abilities, having succeeded in enchaining the attention of their countrymen. Others are purely of antiquarian interest. We have all seen the bulky volume, supposed to be a poem or poems, which turns out to be a collection of topographical and historical facts, where the very thin rivulet of verse struggles through a forest of notes, and no doubt some of us have found the volume more interesting than if it had been merely rhyme from cover to cover. Indeed, these "Notes with a poem" are often of real

value, and replete with curious local lore. David Herbison gives comparatively few notes to his innumerable poems, but I hope no one will be shocked if I confess I find those notes more readable than his poetry. Some volumes occur to me in which the verse is of quite secondary interest. One is John Moore Johnston's *Heterogenea, or Medley*, a collection published at Downpatrick in 1803. (This, by the way, is a reprint, unless I am mistaken.) The volume contains interesting notices of Lisnagarvey (Lisburn) and other places in Antrim and Down, and of the first Lord Moira, with, besides, lists of centenarians of the counties aforesaid. Then, again, Francis Kirkpatrick's *Loyalty and the Times, or miscellaneous prose and verse occasioned by the late troubles in Ireland*, is worth consulting. It appeared in Dublin in 1804, and is the production of a Tyrone Orangeman with a decided talent for satire. His lines occasionally bite, and his prose pieces are very interesting. Among them is an account of the burning of Scullabogue barn, and other matters relative to the '98 insurrection, and a chronological table of events in Ireland from 1757 to 1803. Other works I might refer to are the Rev. James Creighton's *Poetic Miscellanies* (London, 1791), which contains descriptions of Lough Erne and its surrounding district; William Carr's *Rostrevor* (Newry, 1810), and Henry Bayly's little work on Lisburn, with poem on the same (Belfast, 1834). For cleverness of description I do not know any Ulster poet very superior to William Read, who in 1818 issued in Belfast a little volume of much merit, entitled *The Hill of Caves, &c.* Read afterwards became very well known in London as a poet, though not one Irishman in a thousand has ever heard of his name. In this connection I must mention John M'Kinley's *Giant's Causeway* (Belfast, 1819), which was, however, anticipated by Dr. W. H. Drummond's poem on the same subject (1811). The latter is better known, but in this particular instance I prefer M'Kinley's descriptions to Drummond's. In John Murphy's *Wild Flowers of Erin* (Dublin, 1811) will be found some interesting verse on places about Belfast. But I might go on adducing examples of this nature for many pages. It may appear ironical, yet, in looking at a volume of poetry published in the North during last century or early in this, I always turn to the lists of subscribers first, for special reasons. Quite recently, I came across a work which I had previously heard of, but had not actually seen. Decidedly, the list of subscribers was the most attractive portion of the book, which was John Corry's *Odes and Elegies, &c.* (Newry, 1797). His subscribers included Lord Edward Fitzgerald, Oliver Bond, Dr. Drennan, Henry Joy M'Cracken, Rev. James Porter, Rev. W. Steele Dickson, Thomas Storey, Thomas Stott, Bartholomew Teeling, C. H. Teeling, John Hughes, &c. That John Corry was clearly a disaffected person. He afterwards became a noted local historian and antiquarian in England.

One class of Ulster poets has a peculiar interest for me, and must have a still stronger interest for Ulstermen,—I allude to the dialect poets. Some of these are excellent, and simply because they are so homely and natural. I need only name a few—James Orr, George Dugall, Hugh Porter, Andrew Mackenzie; these will serve as examples. One is more sure of find-

ing references to local customs and habits in volumes of this kind. It must be admitted, though, that the dialect poets too often slavishly imitated Burns. There are modern Ulster poets who have distinguished themselves in the manipulation of the dialect, but I have referred only to those who belong to the earlier part of this century. There were poets in the last century who gave us very interesting glimpses of Northern customs; as, for instance, Nicholas Brown, in his "North Country Wedding" (1724), and the Rev. John Anketell's "Stramore Patron" (*Poems*, 1793). Among the Northern poets of the 18th century who had a considerable reputation in their time, James Arbuckle (1700-34) must be specially noticed. He has been flagrantly Dempsterised (if I may be allowed to use the word) by the Scotch, Chalmers very calmly appropriating him for his biographical dictionary, saying he was born in Glasgow, though Arbuckle was a most patriotic Irishman, and clearly refers to the Lagan as his natal river. His poems are very good. Others, who are now somewhat unreadable, are the Rev. Henry Boyd, translator of Dante and Petrarch; George Canning, father of the famous statesman; Henry Brooke and his daughter Charlotte, Brochill Newburgh, and Francis Dobbs. The last-named wrote well, and some lines of his, in his prologue to the tragedy he wrote called "The Patriot King, or the Irish Chief" (1774), remain in my memory. The Irish chief addresses the audience:

> "Full oft hath honest Teague been here displayed;
> And many a roar hath Irish blunders made;
> The bull, the brogue, are now so common grown,
> That one would almost swear they were—your own.
> . . . . . .
> Know ye what part I act, who speak so well?
> I'll lay my life not one in ten can tell:
> So many lines without an Irish howl,
> Without 'by Jasus' or 'upon my shoul;'
> 'Tis strange, indeed, nor can I hope belief,
> When I declare myself the Irish chief."

Mindful of the fact that this is a first number, I refrain from further examples of the curious in volumes of Ulster poetry.

ELIZABETH HAMILTON.

From an Original Picture by H. Raeburn, A.R.A.

Elizabeth Hamilton.

1756—1816.

Author of "Cottagers of Glenburnie," "Letters of a Hindoo Rajah," "Modern Philosophers," "Letters on Education," "Letters to the Daughter of a Nobleman," "Memoirs of Agrippina," "Hints to the Directors of Public Schools," &c.

By REV. ALEXANDER GORDON, M.A.,
Author of "Historic Memorials of the First Presbyterian Church of Belfast."

OF this charming writer there is an excellent and appreciative memoir by Thomas Bayne in the *Dictionary of National Biography* (vol. xxiv., 1890). The main source of information is, of course, the *Memoirs* by Miss Benger, published in 1818, 2 vols. It must be admitted that Miss Benger's is a provoking book in one respect—namely, in its affectation of giving mere initials or bare dashes in lieu of proper names. This is, in some instances, a sheer pretence of mystery, since the veiled names are actually to be seen in full on other pages of the book. But in many cases the reader is left to supply the blank as best he may. In Sarah Tytler's *Songstresses of Scotland* (vol. i., 1871) a number of these blanks are supplied. It would be easy to fill in others if it were worth while.

There still remain, after the most recent biographies, one or two points for consideration, especially in relation to Elizabeth Hamilton's early life and connection with Belfast, on which further light might be desirable.

1. *When was Elizabeth Hamilton born?*—Miss Benger gives the date—"born on 25th July, 1758, at Belfast." The article in the *Northern Whig*, subsequently referred to, says—"born in a large building that stood at the corner of Caddell's Entry,* High Street, where she first saw the light in October, 1758." The year 1758 is, however, inconsistent with other data given by Miss Benger. In 1762, "when only six years old," Elizabeth Hamilton was adopted by her uncle and aunt Marshall, and accordingly left Belfast for the neighbourhood of Stirling. This would give 1756 as the year of her birth. Her brother Charles, who died on 14th March, 1792, aged 39, is said to have been "nearly five years" her senior (*Benger*, i. 47). This at first sight suggests 1757 as the year of her birth, and the autumn of 1752 as the date of his. But if he were born soon after 14th March, 1752, he would

* Pulled down to make Lombard Street.

be four years and four months the senior, supposing Elizabeth Hamilton born in 1756. She died, says Miss Benger, "on the 23rd of July, 1816, having newly entered her 60th year." But if she were born on 25th July, 1758, she would not enter her 60th year till 25th July, 1817. Mr. Bayne sees there is something wrong here, and accordingly fixes her birth on 21st July, 1758, which still fails to make the arithmetic right. Can we get at the entry of her baptism? One would expect that she would be baptised by her uncle Mackay. Her name is not found in the Baptismal Register of his congregation, which begins 23rd July, 1757. Unfortunately there are gaps in this Register, so that it is not quite certain that she was not baptised at some date subsequent to 23rd July, 1757, though I think this improbable.

And now for her personal testimony. It may be urged that a maiden lady of mature years is no impartial authority on the subject of her own age. Yet, if she sets the sum of her years at a higher figure than the common estimate, we may fairly (unless we are dealing with a claimant to centenarian honours) give her the benefit of her own statement. There is no doubt that Elizabeth Hamilton kept 25th July as her birthday—see her letters of 25th July, 1803, and 25th July, 1815 (*Benger*, i. 244, 270). In the latter of these, written from Bridge of Earn, she tells us her age. "One year more," she says, "and the period of six tens of years will be completed." It is therefore obvious that she believed herself to have been born on 25th July, 1756. This is the date to which, as we have seen, other indications point, and it may be taken as correct. In recording her death, Miss Benger should have told us that she had nearly completed (not "newly entered") her 60th year. She fell two days short of that "one year more."

2. *Who was her father?*—Miss Benger, who says her father "died of a typhus fever in 1759" (i. 24), does not give his Christian name. Mr. Bayne gives it as Charles, and so does Gordon Goodwin in his memoir of Elizabeth Hamilton's brother, Charles Hamilton, the Orientalist, in the *Dictionary of National Biography*. I suspect that both writers have confused the father of Elizabeth Hamilton with her grandfather, whose name is given, on her own authority, as Charles. A leading article in the *Northern Whig* of 13th January, 1886, gives her father's name as James, and identifies him with the James Hamilton who was a founder in 1753 of the Patriotic Club, and a volunteer in 1756. I question this identification, believing that this latter was James Hamilton of Linenhall Street, whose wife. Sophia, died in 1767 (*Belfast News-Letter*, 30th January, 1767). The question heading this section might very probably be solved by making search through the file of the *Belfast News-Letter* for 1759, but to this I have at present no access

3. *Was her mother in business?*—No hint of this is given in any life of Elizabeth Hamilton. Her mother was Katherine, younger sister of James Mackay, who in 1756 became colleague with Thomas Drennan in the ministry of the First Presbyterian Church, Belfast. Mackay, a bachelor, resided in his sister's family, says Miss Benger. Katherine Hamilton became a widow in 1759, as we have seen; she died in 1767, according to Miss Benger. Now, in the *Belfast News-Letter* of 10th April, 1767, there is this advertisement—

"Catherine Hamilton, daughter to Mrs. Catherine Hamilton, deceased, intends carrying on the glass and china business as formerly. Belfast, April 9th, 1767." I cannot help guessing that this was the advertisement of Elizabeth Hamilton's elder sister, Katherine, afterwards Mrs. Blake. It is true that at this date she was but sixteen, yet she was the eldest of the family, and mature for her years. "In what respect," asks her mother, "does her behaviour differ from a woman's? When did you see her amuse herself with a childish diversion?" (*Benger*, i. 31).

4. *Was Elizabeth Hamilton a pupil of David Manson?**—This is asserted by Mr. and Mrs. S. C. Hall (*Ireland*, iii. 64), but in error. Catherine Hamilton, the elder sister, was a pupil of David Manson, who died in 1792. Elizabeth Hamilton was, from her ninth to her thirteenth year, a pupil of another Manson, a schoolmaster at Stirling, who appears to have written a poem as late as 1804. Miss Benger speaks of the educational plans of the two Mansons as similar; but there seem to have been important differences. David Manson appears to have taught boys and girls in mixed classes; Manson of Stirling kept the sexes separate. He taught classics, which David Manson did not. Elizabeth Hamilton, to her regret in after life, was not allowed to be his pupil in classics; she learned from him the use of the globes (also beyond the range of David Manson's lessons), and the remembrance of her proficiency inspired the poem aforesaid. There is no evidence that his namesake of Stirling adopted any of the quaint methods to which David Manson owed his success and his repute.

5. *What was her feeling toward Belfast?*—Mr. Benn, in his notice of Elizabeth Hamilton (*History of Belfast*, i. 525) thinks it "most extraordinary to find in her correspondence an utter absence of the slightest remark about 'Belfast,' or any person in it." It may be remembered that the correspondence is not given entire, and has been subjected to "revision." Still, the omissions are somewhat puzzling. After leaving Belfast in 1762, Elizabeth Hamilton came on a short visit to Belfast in 1764. She did not see Ireland again till 1778 (her twenty-second year, on my calculation). She then made a stay of six months, which she regarded as "one of the happiest periods" in her life. Writing to her brother, she speaks with rapture of the sojourn with her sister Katherine; but there is not a word of her uncle Mackay, whose declining years (he died 22nd January, 1781) received from Katherine Hamilton "unremitted filial attention" (*Benger*, i. 26). However, Elizabeth Hamilton made at this time in Belfast "a great number of agreeable acquaintances" (*Benger*, i. 68 *seq.*). She was thought to resemble her brother (then in India); "indeed, many people at Belfast complimented me with the name of *little Charles*." She pays her compliment in return by owning, "I can't help thinking, that in general our country people have a more pleasing manner, and a more liberal, enlarged way of thinking, than those of the same station in this kingdom" (Scotland). I do not find that she was in Ireland again till June, 1813, when she spent three months in Irish travel. She was

* David Manson lived at Lilliput, and conducted school in Donegall Street. His portrait is in the Royal Belfast Academical Institution.

fêted in Dublin; paid visits in County Wicklow; visited the Edgeworths at Edgeworthstown "about the 1st of August;" stayed some time in County Monaghan; and intended, if the weather were good, to "go round by the Giant's Causeway, on leaving Monaghan for Belfast" (*Benger*, ii. 170). But of this projected visit to Belfast there is no record, though she writes a letter from Lisburn. She speaks with the greatest delight of the scenery of Ireland, and especially of the beauty of Dublin; while she dwells on "that cordiality of reception which gives a zest to all."

The best proof that she still kept a warm heart for her birthplace is to be found in the fact that she joined with her sister in erecting to their brother's memory the mural monument which adorns the porch of the First Presbyterian Meeting-house, Belfast. One would like to know more of the circumstances of this erection. Charles Hamilton was buried in Bunhill Fields. He seems to have left Belfast at the age of eighteen, never to return. At the time of his death, no member of the family remained in Belfast. The old meeting-house, in which Mackay had preached, had been taken down and rebuilt. Yet to this spot, with its early and sacred associations, the sisters turned, as the true site for the memorial of their affection and sorrow.

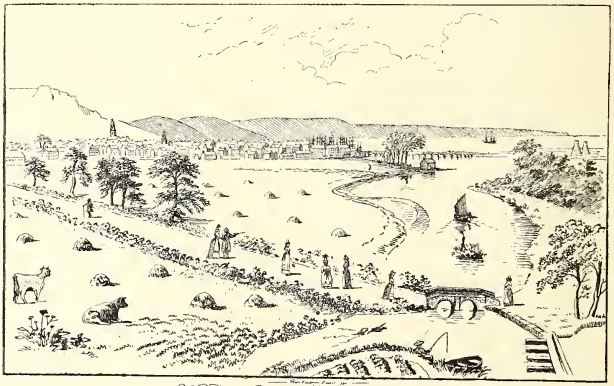
Miss Isabella S. M. Tod has kindly contributed the following additional paper:—

One of the early worthies of Belfast, who nearly a century ago advocated ideas of education which we are apt to call very modern, was Elizabeth Hamilton. The first half of her life was spent in alternate residence in Ireland and in Scotland—one of her aunts, who had married a Stirlingshire gentleman, and who was a woman of unusual accomplishments, having taken charge of her for a considerable time after the death of her father. From an early age she was in the habit of writing—at first only for the pleasure of her relatives, who seem to have had good judgment as well as literary taste—which perhaps accounts for a simplicity and directness of expression in her writings which were not common amongst contemporary authors. When about thirty years of age she joined her brother and sister, who had settled in London. The former was an Oriental scholar of some repute; and though he did not live long after the reunion of the family, yet through him Elizabeth Hamilton enjoyed an introduction to the best literary society of the day. It was, however, partly to distract her mind from grief at her brother's death that she began to write for publication. She wrote a number of books and treatises, many of which have merit; but the two that are best remembered are the *Letters on Education* and the *Cottagers of Glenburnie*. The former work deals with its subject in a manner both practical and philosophical; though, no doubt, dwelling upon considerations which seem very elementary now, when we have travelled so fast and so far. The most interesting point is the quiet but habitual claim for girls of equally good and equally continuous opportunities of education as for boys. The *Cottagers of Glenburnie* is a

story of humble Scottish life, at once didactic and humorous, and may be read with interest even now, in spite of great changes in the circumstances of the country people.

In her later years Elizabeth Hamilton became very much an invalid, and moved from one residence to another in search of health. She died at Harrogate in 1816, and is buried there, a tablet being erected to her memory in the church.

It is not difficult to trace in her writings the firmness of conviction inherited from her Covenanting ancestors. It is also plain that her mind was exercised upon most of the topics of the speculative philosophy then so popular, which was one at least of the sources of the violent political ferment of the end of last century. Her voice has been nearly drowned in the turmoil, but it should not be forgotten by her native town of Belfast.



A Perspective View of Belfast from Cromac Paper Mills

In an Antrim Graveyard.

By REV. GEORGE HILL,

Author of "The Stewarts of Ballintoy," "Montgomery MSS.," "The MacDonnells of Antrim," "The Plantation of Ulster," "Causes why the Earls of Tyrone and Tyrconnell left Ulster," and "Ulster Plantation Papers," &c.

WHO asks more fitting grave than this,
When life's brief day is past—
And, free from all our cares and fears,
We sleep in peace at last?
Let others aim in gilded tombs
Or stately vaults to lie,
Where falls no gleam of golden light
From yonder April sky.

For me, it is enough, if here,
When summer mornings shine,
The diamond dew-drops on the grass
Shall deck this grave of mine;
If only o'er these quiet slopes
The wild-flowers gaily spring,
And, with the songs of minstrel birds,
These sweetbriar hedges ring.

For me, it is enough, if here
I lay my weary head,
And fade from living hearts away
With the forgotten dead.
As fades the leaf, as flows the stream,
As falls the ripened grain—
So would I, when my work is done,
Return to earth again.

"I know not what the future hath
Of marvel or surprise;"
I only know that here we live
A life that never dies.
To regions where the sun is lost
In far transcending light,
No death nor grave—no height nor depth—
Can bar our onward flight.

WARINGSTOWN HOUSE—THE SEAT OF THE WARING FAMILY.

The Magennises of Clanconnell.

By the REV. E. D. ATKINSON, LL.B.,
Rector of Donaghcloney.

THE Diocese of Dromore, comprehending the Baronies of Upper and Lower Iveagh, in Down, together with some small portions of Antrim and Armagh, is well known to represent tolerably accurately the ancient territory of the powerful sept or clan of the Magennises. The whole district in former days went by the name of Iveagh or Iveagh Uladh, to distinguish it from a locality of similar name in Munster, and the head of the clan received from Queen Elizabeth the title of Viscount Iveagh, a title which became extinct, until recently revived, through the then bearer of it taking the losing side in the Revolution, and dying in 1694, at Strasburg, in the service of the Emperor.

In the west of this Magennis country, in the Barony of Lower Iveagh, and situated for the most part between the rivers Bann and Lagan, lies the territory formerly known as Clanconnell, comprising the two parishes of Donaghcloney and Tullylish. Its name seems to have been derived from Conaill, son of Caolbadh, who figures in the Magennis pedigree at the time of S. Patrick, the brother of Sarain from whom through Artan descended the kindred sept of the MacCartans. It is perhaps referred to in the Bollandist life of S. Colman of Dromore as the "Campus Conalleorum," where an interview is related to have taken place between S. Columba and a chief named Mongan of the Magennis stock, though Bishop Reeves gives the preference

to Maghery Connell in Louth. Archbishop Ussher also writes of the "terra Conallea," over which (according to the ancient writer Conchubranus) the father of S. Moninna ruled, that it must be sought between Clan-Conall of Iveagh and Maghery-Conall of Louth.

In 1610, Glasney MacAgholy Magennis, the head of the branch of the clan inhabiting this district, obtained from King James I. a patent conferring upon him the Lordship of Clanconnell, with power to hold a Court Baron "on Monday every three weeks," and to hold the lands therein specified for ever in capite "by the twentieth part of a knight's fee." The patent contained a proviso, that should the grantee or his heirs at any time after enter into rebellion against the Crown of England, the lands therein named should be forfeited. Glasney MacAgholy Magennis died, leaving six sons—Edmund Boy Magennis (who passed a second patent for the lordship in the twentieth year of the same king), Art Oge, Hugh Roe, Bryan Roe, Glasney Oge, and an illegitimate son, Manus—among whom he divided his estate of Clanconnell in unequal portions. Manus went in early life to Sweden, and died there, leaving, however, two sons, Ferdoragh and Douell Hugh; and in 1641, the district, or at least that portion of it now represented by the Waring estate, was in the hands of Edmund Boy, Art Oge, Ferdoragh, his son Bryan, and brother Douell Hugh, Hugh (probably son of Art Oge), Hugh Roe Bryan Roe, and Glasney.

Unfortunately for themselves, Lord Iveagh with the whole Magennis clan took the Irish side in the wars which broke out in the October of 1641, and the Magennises of Clanconnell were especially conspicuous at the burning of the towns of Lurgan and Lisburn. At the assault on the former town especially, Edmund Boy and his son were particularly identified by the wife of a Captain Adkison, whom, according to her own account, he saved, and sent under an escort to rejoin her husband at Lisburn—an act of kindness he had some cause to regret, when the lady's deposition was subsequently used against him in 1662 to sustain his forfeiture.

On the cessation of the war the whole estates of the Magennises were, of course, forfeited; and under Cromwell's *régime* the lands of Clanconnell, having fallen to the share of the army, were allocated by lot to the Lord Deputy Fleetwood's regiment of Foot and troop of Horse. The greater part fell to the lot of Fleetwood's own troop and the troop of a Captain Barrett, a small portion in the parish of Tullylish going to a Captain Sterne. Captain Barrett, according to the common custom of Cromwell's officers, soon bought up his soldiers' allotments, and, retaining an estate for himself in the parish of Tullylish, sold the remainder to William Waring, who had previously been settled at Toome Bridge, in the Co. Antrim. At the same time the Lord Deputy's portion passed into the hands of Sir George Rawdon, ancestor of the Lords of Moira; Captain Magill, the founder of Gill Hall and Gilford, through whom the Lords Clanwilliam descend in the female line; and a Mr. Lesly. Captain Barrett, subsequently dying without an heir, left his estate to his widow, who, marrying a Colonel Lawrence, gave the name of Lawrencetown to the village so called between Banbridge and Gilford.

On the Restoration, a petition was lodged with the Court of Claims by the Clanconnell family for reinstatement in their old position, but failed, owing to the abundance of proof of their having taken an active part in the war, and the new proprietors were, as it was said, "quieted in their possession." The old owners still, however, clung to the neighbourhood which they formerly possessed. Bryan Magennis, son of Ferdoragh, and his uncle Douell, the representatives of Manus, still held lands in one of the townlands of Donaghcloney, and several members of the family were in receipt of allowances from Mr. Waring and the other purchasers of the property. Indeed, wonderfully friendly relations appear to have been maintained between Mr. Waring and his fallen predecessors, and letters are extant from several of the family expressing their gratitude to him for favours received.

Some thirty years passed by, and the wheel of fortune, by a single revolution, strangely reversed the condition of affairs. In 1688, James II. landed in Ireland, and Mr. Waring, who had meantime built a mansion for himself and a church in that part of Clanconnell which he had purchased from Ferdoragh and Douell, to which he gave the name of Waringstown, doubtful of his safety under the new order of things, fled to the Isle of Man. The house was immediately occupied by the Magennises for King James; and a curious letter exists from one Friar Dominick Magennis to Mr. Waring in his place of exile, informing him as to the state of the country, and telling him he had collected and locked up the furniture he had left behind in one room, to keep it safe for him! Mr. Waring seems, however, to have suspected the friar of acting a double part, and wrote to him about the same time, reproaching him—upon whose friendship he had always counted—with endeavouring to procure his attainder. Owing to representations of friends in Ireland, Mr. Waring shortly after ventured to come back under a protection from General Hamilton, within the time limited by the Act of James's Parliament for absentees to return under pain of attainder. He was able to satisfy King James's Commissioners of Revenue that he had never borne arms against the King, and obtained from them an order for reinstatement in possession of his property, then in the hands of Captain Art, Edmund Oge, and Captain Conn Magennis. At the same time he entered into an agreement with Dominick Magennis, the friar, who seems to have acted as the business man of the family, that he would give up those lands in his possession which were to be restored to him, Magennis, in accordance with the Act of Repeal of the Act of Settlement, at the time limited by the Act, and pay him the rent to be appointed by the Commissioners—provided that Magennis would give him peaceable possession of his house, and leave his under-tenants undisturbed for the year.

Once more the wheel revolved. Through the victories of King William, the old Lords of Clanconnell again went under. Bryan Magennis was killed at the Battle of Aughrim; the Friar again became a pensioner of Waring, and Douell or Daniell Magennis writes from Limerick, ten days before the conclusion of the Treaty, announcing his approaching departure to the Continent, and commending his mother to Mr. Waring's care.

Northern THE Star.

By Francis Joseph Bigger, *Editor.*

THE first number of the *Northern Star* appeared on the 4th January, 1792, the first seven issues being printed by John Tisdall* (for the proprietors), and the subsequent numbers by John Rabb, at his printing house in High Street, Belfast, except the issues from 3rd March, 1797, till the last, which were printed by T. A. Corbett in the same street. This newspaper, consisting of four pages (13 inches by 20), was published twice a-week, until its suppression in 1797, at the price of twopence, one-half of which was for the Government stamp. The type was good, and the paper strong. The twelve proprietors were opulent Presbyterian merchants in the town, who founded the Journal for the purpose of disseminating the aims of the newly-formed Society of United Irishmen, and advocating the revolutionary views that had been so successful in France. The editor and principal proprietor was Samuel Neilson, whose shop and residence stood on the site of the present Commercial Buildings, and close to the famous hostelry from which was suspended an inverted crown at the end of a gibbet, on the occasion of some rejoicings in honour of a French victory. Neilson's father was the Rev. Alexander Neilson, the dissenting minister of Ballyroney, near Banbridge, where he received his early education before coming to Belfast to serve his time as a woollen draper, a trade in which he amassed a considerable fortune. The other proprietors were Wm. Magee, printer and bookseller; Gilbert M'Ilveen, jun., linen draper; Wm. M'Cleery, tanner; John Haslett, woollen draper; John Rabb, clerk; Robert Caldwell, banker; and Wm. Tennent, William Simms, John Boyle, Henry Haslett, and Robert Simms, all merchants.

The principal contributors were Councillor William Sampson, born in Derry and educated at Trinity College, Dublin, a clever and well-educated advocate, who was imprisoned, and emigrated to America, where he died; Thomas Russell, subsequently executed at Downpatrick, and interred there in the graveyard of the Parish Church; Rev. James Porter, the Presbyterian Minister at Greyabbey, executed in 1798, between his meeting-house and residence, and buried in the old Abbey—the author of "Billy Bluff and Squire Firebrand" (a satire upon Lord Londonderry, his chaplain, the Rev. John Cleland, and a farmer spy); Rev. Sinclare Kelburn, minister of Rosemary Street Presbyterian Meeting-house (now Rev. Wm. Park's), who once preached in his volunteer uniform, with his gun, in the pulpit (he was several

* Tisdall was a bookseller and printer whose place of business was opposite the Exchange. He printed the *Belfast Mercury, or Freeman's Chronicle.* The firm was subsequently Rabb & Tisdall.

times imprisoned in Kilmainham); and the Rev. Wm. Steele Dickson, D.D., Presbyterian minister at Portaferry, who narrowly escaped the gallows. The narrative of Dickson's confinement and exile (Dublin, 1812) contains many interesting details.

At one time the circulation of the *Northern Star* reached above 4,000, but its short career was a checkered one. The proprietors were prosecuted in its first year, but acquitted, and subsequently entertained to a banquet by the Dublin citizens in the Star and Garter Tavern, Essex Street. The sign of the *Northern Star* office was pulled down and the windows smashed by a military mob in 1793. The next year, the printer, John Rabb, was imprisoned (the proprietors being again acquitted) for publishing the address of the United Irishmen to the Volunteers. Curran was counsel for the prisoners at this trial. The issue of 16th September, 1796, gives a full account of the arrest of those connected with the Journal, in that month, by Lord Downshire, Lord Westmeath, and Lord Castlereagh. The house of Councillor Sampson, in Belfast, was searched for Samuel Neilson by Lord Westmeath himself, who went into every room, closet, and pantry, even returning to search a hay-loft which he had overlooked; Sampson facetiously offering to open some bandboxes! Samuel Neilson, the editor, and particular object of the search, was at the time openly walking in High Street, and upon hearing what had happened, went into the Artillery Barracks in Ann Street (Cooney's Court, close to Masonic Hall, but now removed) to surrender himself to Lord Westmeath, and from there he crossed over to the Library for Promoting Knowledge (Linen Hall Library), then in the same street, near Wilson's Court, and surrendered himself to Lord Downshire and Attorney Pollock. Thomas Russell subsequently surrendered himself, and was, with Neilson, Henry Haslett, and many others, conveyed to Dublin on a treasonable charge.

During the period of Neilson's imprisonment in 1797, the editorial duties were performed by Thomas Corbett, and subsequently by Rev. James Porter.

The same office, which was in Wilson's Court, High Street, was taken possession of by a King's messenger and the military, under Colonel Barber, in February, 1797, and Robert and William Simms arrested and sent to Kilmainham. Two months later the Rev. Sinclare Kelburn was arrested, and so were William Kean and William Templeton, both clerks in the *Northern Star* office; whilst on the following 19th May the paper was finally suppressed, the presses broken, and the type thrown into Wilson's Court, portions being purchased by Doherty and Simms, two journeymen from the *News-Letter* office, who were then starting as printers.

The following petition, now first published, recently came into the hands of the writer, with other important papers relating to this period:—

"*To Lieutenant-General Nugent commanding His Majesty's Forces in the Northern District. The Petition of Hannah Templeton of Belfast, Widow,*

"HUMBLY SHEWETH—That Petitioner, about seven years ago, had the misfortune to lose her husband, on his passage from Liverpool home; at which time she was left with five small children, the elder of whom, William, was, some short time previous to the death of his father, unfortunately bound an apprentice to the printing business with the propprs. of the *Northern*

Star; and having some little wages, was, with his own industry, the only support of her and the remainder of her children. In the course of two years after, Petrs. second son was able to give her assistance, but died shortly of a fever; and when numbers were arrested in this town, and sent to Dublin, Petrs. son William, her chief and only support at the time, was taken, with others belonging to the *Northern Star* office, and lodged in Kilmainham; where, after being confined thirteen months, and no charge found against him, he was liberated, and was returning home, when hearing of the disturbance lately prevalent in this part of the country, he stopped a few weeks at a friend's house in the neighbourhood of Banbridge, and about five weeks since came down to Belfast, where he was again arrested, and is now a prisoner in the Donegall Arms.

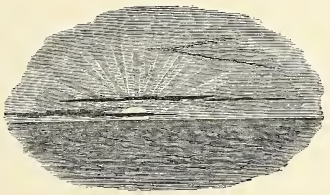
"And as many through your goodness and clemency are daily liberated on bail, Petr. humbly hopes you will take her son's case into your consideration and grant him the same privilege; and Petr. will ever pray.

"HANIH TEMPLETON.

"BELFAST, *20th August, 1798*."

Many of the above arrests were made on the information of the informer Newell, who had been a United Irishman; he went masked about the streets, with a military guard, pointing out the disaffected, for which he got large rewards. William Templeton was arrested at the instigation of Newell, who swore he was a military officer of the United Irishmen. Newell at this time lived with another informer, a hearth-tax collector, named George Murdock, in what is now No. 61, Mill Street, one door east of the "Cliff;" he was in favour at Dublin Castle, the local military officers, especially General Lake and Colonel Barber, being at his service. They called upon each other daily, either the officers at Murdock's in Mill Street, where a guard was posted, or Newell called upon the officers at their quarters in Barrack Street, often accompanied by Murdock, and always by a guard.

Nothing is definitely known of Templeton's subsequent career. The above facts are derived mainly from local tradition, the *Northern Star*, Benn, Madden, and Newell's *Life*.



The Seals and Armorial Insignia of Corporate and other Towns in Ulster.

By JOHN VINYCOMB, M.R.I.A., Belfast.

NO authentic record appears to exist for the arms borne by very many of the towns in the United Kingdom, and many ancient boroughs are unable to justify their use of arms upon any other ground than long use. This may be explained by the fact that the earliest coats of arms and corporate seals were not the result of a grant from any herald or monarch, but were simply devised and used at the will of their bearers. The Heralds' College in England was not incorporated until 1484, and in Ireland somewhat later. It is questionable if arms were granted before that time; but before the establishment of authorised heralds, the laws of heraldry had become settled, and arms had become hereditary. The heralds began at an early date, in a series of "visitations," to record the arms they found in use, but this was done more by way of registration than of authorisation or acknowledgment.

It appears from a statute of Richard III., ch. 8, that at that time every city or borough possessed its own distinctive seal or coat of arms. It is thereby enacted that the leaden seals, affixed to pieces of cloth to certify that the piece was of the size prescribed by law, should be stamped on one side with the royal arms, and on the other with the arms of the city or borough where the cloth was manufactured; so that the arms of the different cities and boroughs must have been distinctive and well-known devices giving warranty for the measure and place of manufacture. An analogous custom formerly prevailed in Ireland in the linen manufacture; all webs of linen had to be sent to Dublin to be authoritatively—as they termed it—"*sealed*" by a stamp impressed upon the web of linen.

As to the early establishment of heraldic authority in Ireland, "Ireland King of Arms" was present at the funeral of Edward IV. Kings of Arms of this name, it is said, had existed so early as the reign of Richard II. The "Ireland Kings of Arms,"* as far as known, were—temp. Henry V., John Kirby; temp. Henry VI., Thomas Collyer; temp. Edward IV., Thos. Ashwell (Edmondson) and Richard Ashwell (Lant and Weaver); 1484, Walter Bellinger.

Bartholomew Butler, "Ulster" King of Arms, was first created with this title on the 2nd February, 1552-3. Edward VI., in his journal, mentions him (Butler) as being the "4th King of Ireland" and 1st Herald of Ireland. There is no actual registry of arms in Ulster's office for so early a date, but one or two grants and references to them. The question of when grants of arms were made to towns in

* "Ireland King of Arms" appears to have been connected with England, and probably was not in same capacity as "Ulster," but a provincial king from England; at any rate, we have no record of any acts done by him in *Ireland*, merely his title. Noble, in his *History of the College of Arms*, *q. v.*, says he was regarded as an English provincial king, and granted arms in the eastern part of England. There is now no trace that he ever visited Ireland, or granted arms there.

Ireland would have to be answered by reference to the register itself.* When we remember the stirring and unsettled state of the country in early times, particularly its disturbed state in the 17th century, and the possible pillage of the early state records, and the destruction of them too, it is hardly to be wondered at that the early records are so meagre. The whole history of heraldry in earlier times in Ireland goes to show that the duties were often somewhat imperfectly performed. But the absence of complete records may be due to various other causes. We know that during the troublous times of the 17th century many valuable records are said to have disappeared; for instance, Sir James Terry, "Athlone" pursuivant, is said to have carried off a number of valuable records of the office to St. Germains, where James II. held his court, of which several have since come into possession of the British Museum, the Bodleian Library, Trinity College, and other places; whether any of these were concerning arms of towns it would be impossible to say. It would thus appear that some of the more ancient corporate towns in Ireland, that have used a seal and coat of arms time out of mind, may, in their origin, have had all the authority then required. For instance, the arms upon the old corporate seal of Belfast, in use from 1640 (or earlier), clearly indicates the composition to be the work of a skilled and practised herald, and not that of an amateur;† but no record exists of its authorisation. The magnificent early Carrickfergus seal, from its style and quality, bears all the impress of authority; but Ulster's office knows it not, and possesses no record of it whatever. For the record of the arms of the CITY OF LONDONDERRY, all that remains is a "draft grant" bound up with other papers in a book of draft grants, and signed in pencil by Molyneux, "Ulster," 1st June, 1623. These draft grants are impressed with authenticity, and are now regarded almost as authentic as originals. BELTURBET, another town, is in a similar predicament; while the great majority of the old corporate towns have no warrant whatever for the arms they use, and are thus placed on the same level as the more modern "bogus" arms, some of which cannot be defended on the score of propriety or good taste.

Some of the early seals are not heraldic in character, and were never used as arms at all; these would not, therefore, come under the cognizance of the heralds, nor require to be recorded in Ulster's office. Many towns have assumed what are essentially heraldic devices, and come within the scope of heraldic laws. In the case of some towns, the seal of the Corporation differs entirely from the arms in use; while in a number of instances the non-heraldic devices on early corporate seals have, in later times, been adopted into armorial form and used as town arms. These may be classed with the bogus or unauthorised arms.

In the attempted settlement of the country by King James I. under his Plantation scheme, many new boroughs (which then might be termed villages) were created, and charters of incorporation granted, for the purpose, it would appear,

* I am informed by Arthur Vicars, F.S.A., Ulster King of Arms, that the following seven towns are all that may be considered to have their arms authoritatively recorded in Ulster's office:—BELFAST (grant, 1890), BELTURBET (grant, 21st June, 1623), DUBLIN (visitation, 1607), GOREY (Wexford, grant 24th November, 1623), FETHARD (Wexford, 1st April, 1641), LONDONDERRY (grant, 24th May, 1623), MARYBOROUGH (grant, 24th November, 1656), WEXFORD (visitation, 1618).

"There are a few other towns whose arms are entered in an Ordinary, probably by Carney, 'Ulster,' but which cannot be considered official, only semi-official, as it is not an official grant book or record, though it would be evidence for a confirmation." There are, besides the foregoing, various entries or trickings of arms of cities in a MS. book by Betham, with additions by Burke, &c., but which cannot be considered official in any way.

† When Belfast was created a city in 1889, and the necessity arose for a new corporate seal, application was made to the proper authority, and a "grant" of arms made by the late Sir Bernard Burke. Against this the writer at the time protested in the press, holding strongly that Belfast was entitled to a "confirmation" of the existing arms (used for over 250 years) instead of the more costly grant.

of placing settled municipal institutions in all the centres of population, establishing fairs and markets; and enabling the inhabitants to send representatives to the Irish Parliament—all of which, no doubt, had an important influence in drawing the inhabitants to peaceful pursuits.

On the Legislative Union with Great Britain, a number of the old boroughs were of course disfranchised. At a later date, on the passing of the Municipal Corporations Act in 1841, the mode of municipal government was changed in the towns. Many of the former corporations that had ceased to exist, or had changed their "Sovereign," "Portreeve," or "Bailiff" for another title and other forms of authority suited to the times, would discard the seal in use and adopt something new. It is to be regretted that, at these periods of change in municipal government, means had not been used legally to enforce some kind of registration, and uniformity in the adoption of the devices on their seals and town arms. At present only some six or seven towns in Ireland bear authorised arms; the rest of the so-called corporate arms consist of a jumble of armory—some heraldic, some semi-heraldic, but most of them absolute heraldic nonsense. It is a pity, therefore, that those members of our corporations who are interested in having the arms of their corporate towns correct, should not apply to the proper quarter for a confirmation or grant of arms, as the case may be.

The old boroughs must of necessity have used a corporate seal to give validity to their acts, and it is most strange to find that in so many cases there remain no traces of the seal so used. No doubt, if due inquiry and investigation were instituted by those on the spot, some of them would be brought to light: and here we would earnestly request readers of the *Ulster Journal* to make inquiries in their different localities, and communicate information bearing upon the subject of the early seals of Ulster towns; impressions from the seals, with any notes of interest, will be heartily welcomed by the writer, and reported upon in the pages of the Journal.*

THE LEGAL RIGHT TO USE ARMORIAL BEARINGS.

With regard to the legal right to use Armorial Bearings, a coat of arms, either for a person or a corporation, can be obtained on payment of certain fees and stamps. The grantee has the exclusive and preferential right to these arms, which right is vested in his descendants, or in those whom the patent may recite. No person can give or sell or bequeath his coat of arms to another person; and in the case of corporations, it should be understood that a properly accredited coat may only be used by and with authority, in the words of an old grant, "*to be borne and used for ever hereafter by the Mayor, Aldermen, and Burgesses of the said town of —— and their successors in office in their corporate capacity, on shields, banners, seals, or otherwise according to the laws of arms, without let or interruption by any person or persons whatsoever.*"

Ulster King of Arms is empowered to grant arms, or make a confirmation or readjustment of an existing coat. Arms are admitted when the proof of their having existed and been authoritatively borne for a lengthened period can be brought in evidence. It is a prevalent idea that such an application means outlay and great expense; but such is not the fact. The total fees, for a "CONFIRMATION" only, amount to some £16. If "user" of a certain coat for 100

* Already inquiries instituted through friends have resulted in several valuable "finds"—notably the old seal of the borough of Cavan, sent me by S. K. Kirker, C.E., and the fine old seal of Coleraine presented to the Corporation by Sir Tristram Beresford (created a Baronet in 1665), which has just come to light through the exertions of Mr. John Dillon. In the case of the arms of the town of Naas, no record could be found of the well-known coat of the snake erect and wavy, until by chance the seal was lately found attached to some old leases in possession of Mr. T. J. de Burgh, one of the landlords owning a portion of the town.

years can be shown, the authorities are empowered to issue a "*Confirmation.*" The fees on a "GRANT," including *patent stamp* and all other expenses, amount to £44. (In the case of Belfast, there was the addition of about £50 for supporters.) The fees in Ulster's office—which all go into Her Majesty's Treasury—are not nearly so high as in England; nor are there any taxes in Ireland on the use of armorial bearings, as in the sister kingdom.

OLD CORPORATE SEAL OF BELFAST, 1640.

Belfast.

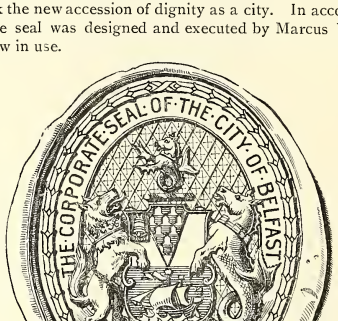
This city, the most important in Ulster, may fitly be taken first in order. The population in 1891, within the parliamentary area, was 273,055. At the beginning of the century it did not contain more than 20,000 inhabitants. Unlike so many towns in Ireland, Belfast does not lay claim to a very remote antiquity. Its record is simply one of industrial progress and prosperity; from being the fourth port in Ireland in 1709, in respect to the amount of duty collected, it is now the third port in the United Kingdom, London and Liverpool alone being ahead of it.

From an early period in the history of the borough, a *Town Seal* appears to have been one of the essentials of its corporate existence. In 1612 Sir Arthur Chichester, the Lord Deputy, who may truly be called the founder of the town, was created Baron Chichester of Belfast, and on the 27th April, 1613, the town was constituted a corporation by charter of James I., to consist of a Sovereign, or Chief Magistrate, and 12 Burgesses and Commonalty. In this charter, which recites the corporate birth of the town, it is stated they may have "one common seale in such forme and as shall seem best unto them." In the old Town Book of Belfast, under date 1640, we find an entry authorising the payment for what appears to be the insignia of office—"For Maces, Armes, and the Town Seale for the Town 26li." This seal is mentioned in the will of Henry le Squire, dated 1643. "Master le Squire" was one of the Englishmen who followed the fortunes of the Lord Deputy to Ireland. He was the agent and seneschal to Lord Edward Chichester, nephew and heir to his uncle. Le Squire was Sovereign of the town in 1635-6 and 1639. The Le Squire seal continued in use until the extinction of the old corporation in 1842. This fine old seal, which is of silver set in a short handle, the device on which is accurately represented on the margin, is very well engraved in the quaint Jacobean style of the period, and, though somewhat worn, is in good preservation. It remains in the possession of an old resident family—Lewis of Nettlefield—descended from one of the sovereigns of Belfast.

In conformity with the passing of the Municipal Corporations Act in 1841, and the extinction of the old corporation, a new seal was substituted for the old one, of the same size and oval shape, very well engraved in the modern style. An unwarrantable liberty had, however, been taken with the heraldry of the seal by adding

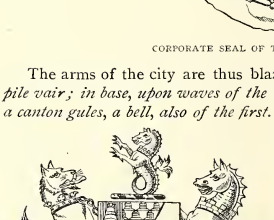
wings to the sea-horse supporter and crest; an error which was subsequently adhered to till the new grant of arms in 1890.

When the Town Council, in 1874, began to issue bonds in connection with the purchase of the gasworks, the large numbers to be impressed with the corporate seal necessitated the adoption of some readier means of stamping the bonds. A steel die, with counterpart fixed in an embossing press, superseded the old method of sealing on wafers. The design of the seal remained the same as that of 1842, but a garter was added, bearing the words—"Belfast Borough Corporate Seal." When Belfast was by Royal charter created a city in 1888, the same device was used, changing only "Borough" to "City." In August, 1890, "a grant of arms (it should more properly be termed a "confirmation") was obtained from Sir Bernard Burke, Ulster King of Arms, the heraldic device being exactly the same as on the Le Squire Seal of 1640, with the addition of a mural coronet on the neck of the sea-horse supporter and crest, to mark the new accession of dignity as a city. In accordance therewith, a larger corporate seal was designed and executed by Marcus Ward & Co., Ld., and is the one now in use.



CORPORATE SEAL OF THE CITY OF BELFAST, 1890.

The arms of the city are thus blazoned. *Per fess argent and azure, in chief a pile vair; in base, upon waves of the sea proper, a ship in full sail of the first; on a canton gules, a bell, also of the first.* Supporters—dexter, *a wolf proper, ducally gorged and chained, or;* sinister, *a sea-horse gorged with a mural crown proper.* Crest, *a sea-horse gorged with a mural crown proper.* Motto—PRO TANTO QUID RETRIBUAMUS; which may be freely translated as a question, thus—"What return shall we make for so much?"



ARMS OF THE CITY OF BELFAST FROM THE GRANT

In the Latin Vulgate, Psalm cxv. 12, which corresponds to Psalm cxvi. 12 in the authorised version, we read — "QUID RETRIBUAM DOMINO, PRO OMNIBUS QUÆ RETRIBUIT MIHI?" which in the authorised version stands thus—"*What shall I render unto the Lord for all His benefits towards*

me?" The prayer-book version (which is translated from the Vulgate) renders it—"*What reward shall I give unto the Lord: for all the benefits that He hath done unto me?*" The late Bishop Reeves was of opinion that the Belfast motto "is an adaptation of the Vulgate of Psalm cxv. 12."

It will be seen that the arms, supporters, crest, and motto upon the old corporate seal of 1640, making allowance for the quaintness of the drawing, are precisely the same, heraldically, as those now in use, with the exception of the mural coronet added upon the neck of the sea-horse supporter and crest by the late Sir Bernard Burke, Ulster King of Arms, in his recent grant.

The bell on the shield has no reference whatever to the well-known derivation of the name of the town Beul Feirste—*the mouth of the ford*—but is an instance of what is termed canting, or allusive arms. This manner of playing upon words of similar sound was a prevailing fashion in the heraldry of the time, and to a large extent still continues, of which numberless instances can be given of all periods. The bell also appears upon the earliest local trade tokens of 1656, and continued the most frequent device, together with the ship, used by the early Belfast merchants. *A wolf collared and chained* occurs upon a token or coin of Hugh Magarrah dated 1736; showing clearly that the well-known symbols which form the constituent parts of the town arms were taken by the traders of the town as the most appropriate they could devise for the purpose. The chained and collared wolf supporter on the corporate seal seems to have been adopted from the Chichester arms, probably in honour of the noble patron of the town, as also the tincture, *Vair*, upon the *pile* in the upper part of the shield; while the motto may have been intended to express the sense of gratitude entertained by the Sovereign and Burgesses.

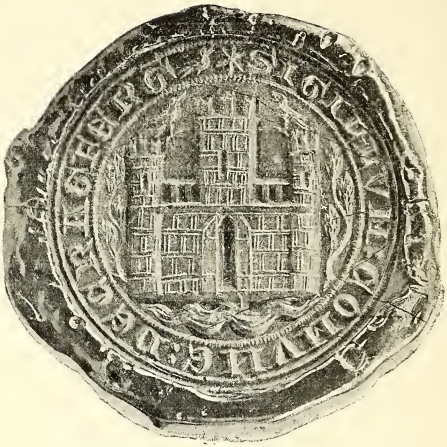
TRADE TOKEN OF JOHN STEWARD, 1656.

REVERSE OF TRADE TOKEN OF HUGH MAGARRAH, 1736.

Condensed extract from the Notes on the Belfast Arms in the Appendix to *The Town Book of Belfast*, edited by R. M. Young, B.A., M.R.I.A. (Marcus Ward & Co., Ld., 1892), and from an exhaustive pamphlet on *The History and Authenticity of the Belfast Arms.* By J. Vinycomb. 1892.

Carrickfergus.

THE COUNTY OF THE TOWN OF CARRICKFERGUS.—The population of this ancient historic town, which in 1881 was 10,009, had in 1891 decreased to 8,909.



ANCIENT CORPORATE SEAL OF CARRICKFERGUS.

SEAL OF THE CUSTOMS AND PORT OF CARRICKFERGUS, 1605.

The corporation under its ancient charter was styled, "The Mayor, Sheriffs, Burgesses, and Commonalty of the Town of Carrickfergus;" under the provisions of the Municipal Reform Act the Corporation was dissolved, and a board of Municipal Commissioners constituted, in whom was invested the corporate property. The borough formerly returned two members to Parliament, but, on the passing of the Redistribution of Seats Bill in 1884, it was amalgamated with the east division of County Antrim.

The incorporation of the town as a county of itself is ascribed by tradition to King John. The oldest patent is dated September 11, 1325, 20th Edward II.

The corporate antiquity of the place is further demonstrated by the ancient rent paid to the Crown, which was "the rysing of one mann, with a bow without a stringe, and an arrowe without feather." The charter containing this clause was retained till the 7th Elizabeth.

In the *Down Survey* it is called the "County palatine of Carrickfergus." Counties palatine were erected immediately after the conquest of the country by the English, and were endowed with "great priviledges," in order that the inhabitants, who were "subject to continuall invasions," might defend them against "the wild Irish."

Through the courtesy of the Royal Society of Antiquaries of Ireland, we are enabled to give representations of the three seals of this historic old town, actual size; the brass matrices of which remain in the hands of the official representative of the town. In the Journal of the Society for March, 1893, appeared an extended article describing these old seals, being the substance of a paper read by the writer at the meeting in Belfast in August of the preceding year.

THE LARGE TOWN SEAL, $2\frac{3}{4}$ inches in diameter—of very early date, and boldly engraved in strong relief—has a representation of the castle within the central area; undulating lines, heraldically denoting water, occupy the space beneath the castle, and naturally suggest its site on the water's edge. At each side of the castle is a tree or branch, either to suggest the woods around, or perhaps only a decorative accessory to fill the vacant space (for the mediæval artist disliked vacant spaces); at each side of the central tower is a bird, placed there possibly for the same reason. The legend round the margin—SIGILLVM : COMVNE : DE : CRAGFERG—a bird, and a star, fill up the interval at top.

THE SEAL OF THE PORT AND CUSTOMS OF CARRICKFERGUS is of smaller size, and bears upon its face the evidence of its origin, date, and purpose. The inscription is in Latin—SIGILL : CVSTVMÆ : PORTVS : CARIGFERGI : ANO—round the margin, and the year 1605 within the circle and above the shield, which bears three harps of the Brian Boru type. The initals I. R. (King James I.) are placed at sides of the shield. In 1637 the corporation surrendered to the Crown, in consideration of a sum of £3,000, the privilege which they held under their charter of one-third of the Customs dues: a concession which gave a start to the rise and progress of a little town at the head of the bay, named Belfast.

The smaller seal, usually called the MAYOR'S SEAL, is the most ancient, and has always been a puzzle to antiquaries. The engraving of the eagle displayed is bold, but very crude in execution. The legend, in rude Lombardic characters, composed of contractions of Latin words, does not to an ordinary observer give any information. The Rev. Canon Hayman, Douglas, County Cork, to whom I had sent a sharp wax impression from the matrix, resolved the legend into perfect clearness. He says—

"The impression of the seal with which you favoured me clears up what was long a mystery to me. I saw at a glance the legend and device, unintelligible in the reduced cut in Lewis' *Topographical Dictionary*. Although used as a Municipal Seal, it is really Italian, being the official seal of the Chamberlain of Aquila — 'Brother Bernard,' of the great Franciscan Order, I suppose. I need hardly remind you that for centuries ecclesiastics, being the only *literati*, filled the highest offices, such as are now given to laymen. They were Lords Chancellors, Chief Justices, Chamberlains, Castellans, &c."

The legend on the seal, with the contractions added in brackets, will make the reading very clear.

S(IGILLVM),FR(ATR)IS,BER(NARDI),CAM(ERARI),CIVITATIS,AQ(VI)LE.

"*The Seal of Brother Bernard, Chamberlain of the City of Aquila.*"

The spread eagle (Aquila) is the heraldic emblem appropriately.

How the seal of an Italian chamberlain came to be used as the seal of Carrickfergus is not a little strange: among the speculations to which it gives rise, it has been surmised that probably Brother Bernard came to Ireland in the suite of some Bishop, and was given preferment in the Irish Church. There was an Archdeacon of Down, A.D. 1183, named Bernard, and with his age this seal is synchronous.

This seal is figured in Lewis' *Topographical Dictionary* as *the seal of Carrickfergus;* it also appears in Debrett's *House of Commons* as the arms of the borough; but, as has now been shown—though it has been in use for centuries—it can have no claim whatever to be considered as belonging to Carrickfergus.

Armagh.

CITY OF ARMAGH.—Capital of the county of the same name, formerly a parliamentary borough, now vested in town commissioners. The population, according to the census of 1891, was 8,500. It is the seat of the Archiepiscopal See of the Primate of All Ireland, whose ecclesiastical province comprises six consolidated dioceses, viz.:—Meath; Clogher; Derry and Raphoe; Down and Connor and Dromore; Kilmore, Elphin, and Ardagh; Tuam, Killala, and Achonry. It is also the seat of the Roman Catholic Primate of All Ireland. The long-continued struggle for supremacy between the Sees of Armagh and Dublin forms an interesting chapter in ecclesiastical history.

The past importance of this ancient city is noticed by several early historians, who describe it as the chief city in Ireland. St. Fiech, who flourished in the 6th century, calls it the seat of empire; Giraldus Cambrensis, the metropolis; and even so lately as 1580, Cluverius styles it the head of the kingdom, adding that Dublin was then next in rank to it. The original name was Ard-sailech, "The hill of sallows," which was afterwards changed to Ard-sailech, "The height of sallows," and still later to Ard-macha, either from Eamhuin-macha, the regal residence of the kings of Ulster, which stood in its vicinity, or, as is more probable, from its characteristic situation, *Ard-macha* signifying the high place or field—Queen Macha's hill.

The city is indebted for its origin and ecclesiastical pre-eminence to S. Patrick, by whom it was built in 445. Armagh suffered severely from repeated ravages of the plundering Danes. Brian Boru, in 1004, presented at the great altar of this church a collar of gold weighing 20 oz. ; and after his death, at the battle of Clontarf in 1014, his remains were deposited here, according to his dying request, with those of his son Murchard, who fell in the same battle. The invasion of Edward Bruce, in 1315, left disastrous results, as did the local wars in Ulster at the close of the 15th century.

The inhabitants were incorporated by charter of James I., under the title of the "Sovereign, Free Burgesses, and Commonalty of the Borough of Armagh," and would no doubt, according to the usual custom, possess a town or corporate seal, but of this I can find no record ; like those of many other towns, it is not entered in Ulster's office. This, however, is no conclusive proof that they were never granted, as many of the records of Ulster's office were dispersed during the troublous times of the Revolution and abdication of James II. The device on the corporate seal of the city, which is comparatively modern, is the same as that borne as the arms of Ireland—*Azure a harp or, stringed argent ;* and curiously enough the province of Leinster, upon a green field, bears exactly the same. The seal bears for legend—"THE SEAL OF THE CITY OF ARMAGH."

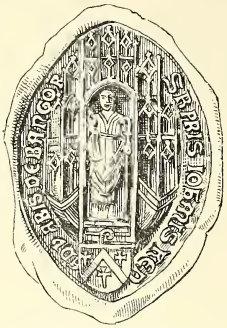
Bangor.

BANGOR, CO. DOWN.—Population in 1891, 3,889. The origin and early history of this town are involved in some obscurity. It was, without doubt, a place of very great importance in early times. The most authentic records concur in stating that, about the year 555, St. Comgall founded here an Abbey of Regular Canons, which may have led to the foundation of a town, if one did not previously exist, and over which he presided 50 years, and died and was enshrined in it. Subsequently a school was established here under St. Carthagus, which in process of time became one of the most eminent seminaries in Europe, and was resorted to by numbers of young persons of distinction from various parts ; and, according to some writers, when King Alfred founded or restored the University of Oxford, he sent to the great school at Bangor for Professors. In 613 the town was destroyed by fire, and in 674 the Abbey was burnt. In the beginning of the 9th century the city suffered severely from the predatory invasions of the Danes, in one of which, about the year 818, these merciless marauders massacred the abbot and about 900 monks. In 1125 the Abbey was rebuilt by Malachy O'Morgair, then abbot, with an oratory of stone, said by St. Bernard to have been the first building of stone and lime in Ireland; and from which this place, anciently called the "Vale of Angels," derived the name of Beanchoir, or Banagher, now Bangor, signifying the "White Church" or Fair Choir. Malachy was soon afterwards appointed to the See of Connor, and held it with the Abbacy of Bangor till his preferment to the Archbishopric of Armagh. The Abbey continued to flourish, and was endowed with extensive possessions, which, after the Conquest, were considerably augmented ; and amongst its lands was a townland in the Isle of Man, called Clenanoy, which the abbot held on the singular condition of attending the king of that island at certain times. A great part of its lands were held by the O'Nials to the time of the dissolution, when it was forfeited to the Crown. James I. granted the site of the Abbey, with all its former possessions in this county, to Sir James Hamilton, afterwards created Viscount Claneboye.

The inhabitants were incorporated by charter of 10th of James I. (1613), under the style of "The Provost, Free Burgesses, and Commonalty of Bangor." The

borough returned two members to the Irish Parliament until the Union, when £15,000, granted in compensation for the abolition of its franchise, was awarded to Thomas, Earl of Carrick, and the trustees of Nicholas, Viscount Bangor.

Bangor is now under the Towns Improvement Act for Ireland (1854).



SEAL OF JOHN KENNEDY, ABBOT OF BANGOR, 1395.

The ancient vesica-shaped brass Seal of the Abbot of Bangor was found in the ruins of Saul Abbey, Co. Down; a representation of it appears in the *Dublin Penny Journal*, 1832, from which the annex is copied. It was then stated to be in the possession of Mr. James Underwood of Sandymount. It represents an ancient Abbot, St. Comgall, the founder of Bangor Abbey, standing in a Gothic niche, his left hand holding the pastoral staff, and his right raised in the act of benediction; in a shield beneath the figure are the arms of the Abbot to whom the seal belonged, viz.:—[Argent] a chevron [gules] between three crosslets fitchée [sable],—which are the arms of Kennedy of Cultra. Outside the device is the following abbreviated inscription in the rude monkish letter of the 14th century:—

S. R. PRIS JOHANIS KENEDY ABIS DE BANGOR.

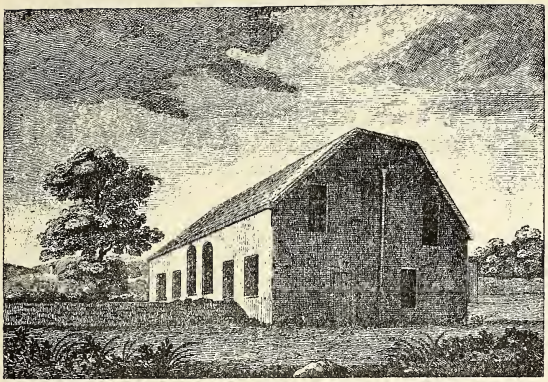
SIGILLUM REV. PATRIS JOHANIS KENEDY, ABBATIS DE BANGOR.

The Seal of the Rev. Father John Kenedy, Abbot of Bangor.

As to the date of the seal, the Rev. Charles Scott, M.A., supplies the following:—

"Concerning Abbot John Kennedy, whose seal was found in the ruins of the Abbey of Saul, and is that used as the device of the County Down Railway, we have hitherto known nothing. It appears, however, from the Co. Down Inquisitions of 18 Richard II., that on the death of Maurice O'Cassor, abbot, Abbot John Kennedy obtained restitution of the temporalities, March, 26, 1395 (?)."

(To be continued.)



MEETING-HOUSE, DUNGANNON, CO. TYRONE.
From an Engraving in the "Anthologia Hibernica," 1793.

Church of the Volunteers, Dungannon.

BY REV. W. T. LATIMER, B.A.,
Author of "A History of the Irish Presbyterians."

IN Scotch Street, Dungannon, about thirty yards back from the public thoroughfare, and half-concealed by a manse built in a line with the street, stands all that remains of the celebrated Church of the Volunteers.

Neither the original building, nor even the congregation, is remarkable for antiquity. The first Presbyterian settlers who came to the neighbourhood worshipped at Donaghmore, where the Rev. Thomas Kennedy, a nephew of the sixth Earl of Cassilis, had, in 1646,* been appointed parish minister. A few years afterwards, the Dungannon Presbyterians, finding it inconvenient to walk so far, established a congregation for themselves, and the Rev. George Keith was appointed minister. Mr. Keith's name is given by Wodrow† among the list of those who, after the Restoration, refused to conform. It is therefore probable that he was a parish minister in 1661; but whether he then occupied the parish of Drumglas (Dungannon), or whether, being ejected from some other parish, he afterwards became pastor of the Dungannon Nonconformists, I am unable now to ascertain. At any rate, he was badly supported by his people, and in 1673‡ the Presbytery recommended them to furnish their minister with a proper maintenance. These efforts being fruitless, Mr.

* Inscription in Church. † Book I., ch. iv. Wodrow calls him Robert Keith.
‡ MS. Minutes.

Keith resigned his charge, and the Dungannon Presbyterians went again to worship with Mr. Kennedy, who was now at Carland. In 1661 he had refused to conform. Afterwards he was confined in Dungannon jail for persisting to preach to his people.* Liberated by the influence of some of his noble relatives, he settled for a time in Glasgow; but, when the heat of the persecution was past, he returned to Tyrone, and established a congregation at Carland, two miles from Dungannon. The Dungannon Presbyterians continued to worship with Mr. Kennedy till his death, in 1716,† at a patriarchal age. A few months afterwards, Mr. John Brown appeared before the Synod to request supplies for Dungannon, with the object of establishing a new congregation. "The case being duly considered, the petition was granted."‡ Dungannon now became a separate charge, and, on the 30th of April, 1718, Mr. Nathaniel Cochrane was ordained its minister. The succeeding clergymen have been—Adam Duffin (1744–1770), Alexander Mercer (1772–1776), William Stitt (1777–1803). Thomas Waughope (1804–1805), David Bennett (1806–1847), Charles L. Morell, D.D. (1844).§ Dr. Morell still lives, and has the Rev. Samuel Lindsay, B.A., for his assistant.

Dungannon Meeting-house was formerly the favourite assembly-place of the Synod of Ulster, then the supreme ecclesiastical court of the Irish Presbyterians. During the last century, no less than twenty-five yearly and two special meetings were held in that building. Colonel Clotworthy Upton was present as a ruling elder in 1723 when the Synod met there, and he led the Old-light majority in a nine days' conflict with the New-light minority. There too, in 1726, the Presbytery of Antrim became a distinct denomination. In the same building, the Synod passed a strict law forbidding their ministers, under pain of severe censure, to attend the representation of stage plays, and Presbyteries were ordered to inquire if any of their members had been guilty in this respect.

But the most celebrated of all the meetings held in Dungannon Presbyterian Church took place on the 15th of February, 1782, when representatives of 143 corps of Irish Volunteers assembled to demand the Independence of the Irish Parliament. Great Britain being then at war with her American Colonies, the Government feared to refuse the request of so large a body of armed citizens, and granted Legislative Independence. The Volunteers then proceeded to demand Parliamentary reform, and for this purpose, on the 8th of September, 1783, a meeting of delegates, representing 278 companies, was held in the same building. But the war was now over; many of the leaders, like Lord Charlemont, had got all they wanted; and the Government, sure of being supported by the army, refused the reform requested by a body whom they had always hated and no longer feared. Still the agitation for Parliamentary reform continued, and, on the 15th of February, 1793, an Ulster convention of county delegates, promoted by the United Irishmen, was held

* Stewart's *MS. History of Carland.*

† Minutes of Synod; not 1714 as generally stated. ‡ Minutes of Synod.

§ History of Congregations.

in the same edifice, under the presidency of William Sharman.* The Rev. William S. Dickson, D.D., was present, and we learn from a letter in the *Northern Star* that, so great was the impression made by his eloquence, "a number of the principal people assembled, and in order to have their curiosity gratified, sent a deputation to request that he would oblige them with a sermon at five in the evening." This request, presented by the Rev. Mr. Stitt, was granted, and the writer of the letter from which the above quotation is extracted goes on to say:—"Before the hour, the house was crowded with the principal people of the place of all religious persuasions, among whom were the Established and Catholic clergy. The Doctor happily took as his text Joseph's advice to his brethren, 'See that ye fall not out by the way.' Had there been a want of unanimity here on the subjects now in agitation, the Doctor's arguments would certainly have united us. United as we are, he has strengthened our union."

It is distinctly stated by the *News-Letter* that the Volunteer assembly of 1783 was held in the Meeting-house, and the *Northern Star* no less distinctly states that in 1793 the United Irishmen met in the same edifice; but the *News-Letter*, while giving the resolutions passed in 1782, does not mention the building in which the meeting took place, and some people have very strangely imagined that it was held in the Parish Church. There is no doubt, however, but all these assemblies were held in the Dissenting Meeting-house. It is very unlikely that the Church would have been lent for such a purpose, and there is no allusion in its congregational records—still fortunately preserved—to such a loan having ever been made.

The Sessional records of that date belonging to the Dungannon Presbyterians have been lost; but, notwithstanding this, there is conclusive proof of the statements I have made. When Dr. Morell was ordained in 1844, several persons were alive who remembered the three meetings. These witnesses, without exception, stated that all had been held in the Presbyterian Church. One of these old people—a man named Ben Brown, who, when a boy, had been present at the first meeting—could point out the very pews in which had sat the more distinguished of the delegates. When Tom Steel visited Dungannon in 1843, he was taken by Brown to see this edifice as the place where, in 1782, the Volunteers held their first meeting, and nobody then ventured to gainsay his statement. I have myself conversed with several persons who remember old men state they had attended the gatherings in the Meeting-house, but I never met one who conversed with anybody that asserted he had attended such a meeting in the Church.

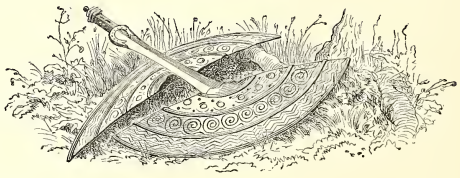
Besides, in 1793, the *Anthologia Hibernica* published a woodcut of Dungannon Meeting-house as the place where, in 1782, the Volunteers met. In an article it dwelt on the fact that three great political gatherings had been held in that building, and stated that, besides, it had been lent to the Friends for their meetings, and to the Episcopalians when their Church was re-building. Besides, the parochial records of this denomination prove that they had the

* The ancestor of the Sharman-Crawfords of Crawfordsburn.

use of the Dissenting Meeting-house for several years before the time that the county delegates met; and this fact may have given rise to the report that the first *Volunteer* assembly was held in the Parish Church.

Dr. Morell states that the view of his old Meeting-house published in the *Anthologia Hibernica* is a remarkably good one. There was a door in each gable, and the pulpit stood at the side-wall next Scotch Street, between two windows that were much higher than the others. The three galleries, which, in 1783, contained such "an amazing crowd of ladies and gentlemen," were placed, one at each gable, and one at the side-wall facing the pulpit. The spout, which ran down the gable in front, was to take away the water that fell between the slopes of the strange double roof that covered the building, while the gable itself was raised to a level with the two ridges.

In 1858, Dr. Morell got a new church erected. The walls of the old one were preserved, but a facing of dark stone was added on the outside, and a tower erected. In 1870, transepts were added on the side where the entrance is seen in the picture, and the gable had, of course, to be removed. Some of the old pews were placed in the lecture hall, but they have been lately taken away, and the only remaining part of the former woodwork is the wainscoting of the session-room. However, when a person enters the present building, he is within three of the four walls that once surrounded the historic Volunteers of Ireland.



Some Social Notes of the Ulster Plantation.

By the Right Hon. the Earl of Belmore, G.C.M.G., &c., Castlecoole.

EARLY fourteen years ago, the late Bishop Reeves (then Dean of Armagh) having applied to the writer for information with regard to an obsolete denomination of land called "Ballydrumbrocas," in his estate near Enniskillen, he was led to make research into a number of ancient documents relating to his estates in Fermanagh and Tyrone. And at later periods he had occasion to collect a considerable amount of material for certain memoirs, mostly of persons connected with Ulster.* He proposes in this paper to draw upon these and other sources of information for some social notes regarding families of British origin who settled in the Northern Province; more especially as regards their dwellings, their estates and sources of income, their mode of living, and their wills and settlements.

And first as to their dwelling-houses. The grants made to the Patentees or Adventurers under the Plantation of Ulster were usually of the nominal extent of either 2,000, 1,500, or 1,000 acres. This extent was only nominal, because generally only "profitable acres" were counted, and a good deal of more or less reclaimable land was thrown in. On each "proportion" or estate the grantee would be expected to build a "castle" or fortified house. This would appear, from the report of Pynnar's survey of Ulster made in 1619–20, to have usually varied from sixty to eighty feet in length, and to have consisted of a house of two or three stories, surrounded, in most instances, by a "bawne," or rampart of lime and stone. As the houses appear to have been in some cases of the same length as the "bawne," which was usually, but not always, square, each house had probably a small courtyard in front and rear. Sir James Belford (Balfour) was, in 1619, building his house at a place now called Lisnaskea, but then Castle-Skeagh, in the County Fermanagh. Pynnar says that he "hath laid the foundation of a Bawne of lime and stone 70 feet square, of which the two sides are raised 15 feet high. There is also a Castle of the same length, of which the one half is built two stories high, and is to be three stories and a half high." Thomas Blenerhasset had built upon his proportion in Edernagh "a Bawne of lime and stone, the length is 75 feet, and the breath is 47 feet, and 12 feet high, having four flankers. Within this Bawne there is a house of the length thereof, and 20 feet broad, two stories and a half high; his wife and family dwelling therein." John Archdale's bawne, at Tullana, had "three flankers, 15 feet high. In each corner there is a good lodging slated, with a house in the Bawne, 80 feet long, and three stories high, with a Battlement about it; himself with his family are

*(1) *History of the Manors of Finagh and Coole.* (2) *Parliamentary Memoirs of Fermanagh and of Tyrone.* (3) *History of the Corry Family.*

there resident." The ruins of several of these plantation castles in Fermanagh still exist. The accommodation for the families inhabiting them must have been limited. Near them, or at anyrate somewhere on the estate, were often villages of a few houses, which are sometimes described as being built of "cage work." There is what I should suppose to be a very fair specimen of one of the smaller of these castles in the grounds of the Buncrana Castle demesne, County Donegal. It is situated near the river and the present dwelling-house. It has now no bawne, and would seem to have had an outside flight of stone steps from the ground to the first floor, and to have had another floor above, with gabled ends. This house, of which I have only seen the outside, is so short, that I am doubtful whether it could have had more than one, or at the most two rooms on each floor. Specimens of the houses of the Plantation, in County Londonderry, will be found amongst the plates of Vol. iv. 2 of the *Irish National MSS.*

After the Revolution of 1688, and when the country had settled down, the gentry owning the larger estates appear to have begun to build more pretentious houses. To take the writer's own estate as an example—the original house, built by Captain Roger Atkinson, the original patentee or grantee, is described by Pynnar as being "a strong stone house, situated in a strong Bawne of Lime and stone, 60 feet square, in which his (Atkinson's) wife with his family dwelleth." This house suffered in the Rebellion of 1641, but was sold with the estate by Atkinson's successors to Mr. John Corry, of Belfast, in 1656. Mr. Corry, from whom the writer is the descendant in the seventh generation through one female descent, inhabited the house apparently for the remainder of his life, and afterwards his son, Captain (and subsequently Colonel) James Corry, until the Revolution. It was burnt by order of the Governor of Enniskillen in 1688 or 1689 (in the absence apparently of the owner), to prevent it from falling into the hands of the Duke of Berwick's forces. This house is described in a Patent of William and Mary, given in *Harris*, as having been "one of the best in that Country." In 1709 Colonel Corry, then M.P. for the county, had plans prepared for a new house, which would seem to have been attached to the old house (a building of some twenty feet in width, described in the plan as "the now house"), the latter being no doubt used for the kitchen and other offices. The new house was, according to the still existing plans, a rectangular building, 60 feet long by about 50 wide. It had a basement, with cellar, and probably some servants' rooms, like a town house. Above this was the entrance hall, with a greater and lesser parlour to right and left, facing west. Facing east was the withdrawing room, principal staircase, and a bedroom. On the next floor were the principal bedrooms, and over this, again, attics with dormer windows.

This house lasted until the end of the century, when the first Earl of Belmore, having on the death of his mother, Sarah Corry, become possessed of the Corry in addition to his own Lowry Estates, built the existing house of Castlecoole on a palatial scale, and upon a higher site, at a distance of about 400 yards from the old house.

The smaller gentry and the clergy resided, as a rule, in long, low, thatched houses, with a ground floor, and some rooms in the slope of the roof, of which some specimens still remain. In the earlier part of the last century it appears to have been the fashion to divide the demesnes into rectangular fields, called "parks"—hence probably the origin of the term "townparks." As time went on, these were often thrown together into larger enclosures, and planted with single trees and plantations. The old "parks" were apt to be fenced with what is called

a "double ditch," with a great bank in the centre and a hedge and ditch on each side. The bank was planted with forest trees, and in the absence of plantations, such as we now find, was no doubt very useful for shelter, although terribly wasteful of good land. Some fine specimens of beech trees grown in this way still exist at Castlecoole.

Passing on to the estates and sources of income of the owners, it may be premised that the greater part of the population of Ulster in the sixteenth and seventeenth centuries lived out of the land. The original grants were made to English and Scottish adventurers, a few being reserved for native Irishmen; *e.g.*, the Tempo estate, formerly called Inchloghgease, in Fermanagh—a proportion of 1,500 acres—was granted to a Maguire. Many of the original "patentees," however, soon parted with their grants, for which they would require a licence of alienation, which would usually involve a sharp increase of the King's quit rent; so that by the time of the Commonwealth, a good many estates must have changed hands by purchase. Shortly before the Rebellion of 1641, the Castlecoole estate was sold by Captain Atkinson for between seven and eight years' purchase of the rental, exclusive of the demesne lands—reserving, however, a life interest in it for himself and his wife at a rent. The new purchaser, an Englishman named Arthur Champion, was murdered in the Rebellion, and his heirs resold the estate for about half the original price paid by Champion to the writer's ancestor, with, however, a defective title, which had twice to be compromised by further payments to claimants, which brought up the price to nearly three-fourths of the purchase money.

The larger proprietors held the Crown grants in fee simple, subject to an annual quit rent; but some of them became lessees of the Bishop's lands (where such existed) upon 21 years' leases, usually paying fines for annual renewals, and re-letting, in townlands or groups of townlands, what they did not require themselves, to other gentlemen. Some of the latter made residences for themselves on these lands under "toties quoties leases,"* letting part of the lands to the small farmers. Small places—a residence and a farm or two—were often held under lease in this way from the larger estates, the lessees being sometimes sons-in-law or cousins of the superior landlord. Sometimes the smaller gentry farmed the tithes from the Rectors of their own or neighbouring parishes. In later times they became land-agents. The writer has come upon the name of a gentleman at Enniskillen (then quite a small place, though a corporate town), undoubtedly of a good Scottish family, described as a "merchant" as well, holding a lease in connection with the Castlecoole estate—being, indeed, a relation of the owner of it; from which he infers that the poorer gentlemen sometimes engaged in local trade.

As regards the tenures of tenants, no doubt the rules of the Plantation as to granting leases to tenants were in many instances neglected or evaded. I have, however, a schedule attached to the conveyance of Castlecoole in 1640, from Captain Atkinson to Mr. Champion, which shows what the tenures then were. The lands appear to have been let in large lots, usually, but not invariably, in whole townlands; which, however, varied much in size. I find five "ffee-ffarmes" (*i.e.*, leases for ever) on the agricultural part of the estate, all of which must have been subsequently purchased up by the landlord; also two leases for 41 years, one for 39 years, one for 33 years, three for 31 years, and two for 21 years. Besides these, there was a "lease in free houlde of a messuage cumptinent in Eniskillyn for ever;" a "ffee-ffarme of a messuage and cumptinent in Eniskellyn;" and "a lease to Patrick

* In the case of a "toties quoties lease, the Bishop's tenant was hound to renew with the sub-tenant as often as the Bishop renewed with him; the sub-tenant, it is believed, finding a share of the fine."

Stanlye of two burgesse acres near Eniskellyn, dat primo Maij, 1627, for 61 years." For a long time, indeed I think till the latter half of the last century, the immediate tenants of the great landlords had large holdings. But sub-letting was recognised; indeed a tenant would bind himself, for himself and his under-tenants, to bring his corn to the Manor mill to be ground. In the last century, leases for three lives, or thirty-one years, appear to have been common in Tyrone and Fermanagh. Probably the great increase in the numbers of tenants in rentals of this century arose, not so much from breaking up large holdings, as from the principal landlord taking over the sub-tenants as his own immediate tenants. When the forty shilling freehold system came in, this may easily have been intensified. An old rental shows very few outgoings beyond the quit rent. There were no poor rates, and the occupier paid the tithes and the county cess, and also the agents' fees at one shilling in the pound. Now, the land is let free of tithe and agents' fees, the poor-rates being divided between landlord and tenant. In some cases, but I think rarely, the landlord pays half the county cess. This, of course, is, or should be, really all a matter of bookkeeping, as the land in the long run has to bear the charges, and the rent should vary in amount according as to who pays the outgoings. In old days an Ulster landlord's rental from an estate not subject to a head rent nearly represented his income. Now, a very considerable deduction must be made in any case; and, of course, where there is a head rent of any sort, the difference between gross rental and income, even on an unencumbered estate, is still more considerable.

To turn now to the habits and modes of living of our ancestors in Ulster in the last two centuries, the writer has not come upon any documents which throw much light upon those of the seventeenth. Indeed, so far as that century is concerned, he has not ascertained much more than this—he has found in the Public Record Office an answer to a Chancery Bill filed January 28th, 1656–7. The bill, which related to a Belfast administration, was dated 29th August, 1657, and was between Jennett Petilla, *alias* M'Culy, plaintiff, *v.* John Corry and wife, and Hugh Eccles and wife, defendants. John Corry signed the bill and sealed it with his coat of arms; but his wife, who had been a Johnston, and claimed to be of kin to the Annandale family, signed with her mark, as did also her friend Mrs. Eccles.* This apparent want of education on the part of the writer's ancestress a little surprised him, until he read lately the history of the Verney family by Lady Verney, and discovered what were the ideas of spelling and composition of English ladies of position at and about this period, even if they could write. It appears, from the copy of a document relating to their losses at the siege of Derry in 1688–9, that many of the citizens, both male and female, could not write, as they signed with their marks.

As regards the incomes of the period—on the occasion of James Corry's second marriage in 1683, he settled £90 a-year on the bride, Miss Lucia Mervyn. At the time of the breaking out of the Revolution of 1688, Captain Corry's estates were stated by himself to have been worth £1,000 a-year. In a MS., F. 43, in Trinity College, Dublin, their value is put at £800 a-year.

With the beginning of the next century, materials which afford information become more abundant. James Corry had a younger daughter, Elizabeth, who married a gentleman of Scottish descent named James Auchinlech, or, as he himself spelt it, Auckenlek. As an illustration of the very small incomes upon which it was possible for a gentleman's family to live in apparent comfort, we will pursue the history of this one for a little. Mr. Auchinleck's father had been the Rector of Cleenish, one of the College livings in the diocese of Clogher. In his church is a

* *Vide* my *History of the Corry Family*, page 10.

monument to his wife and six of their children, who predeceased her. Over the inscription is the coat of arms of husband and wife. The name of their son James is included in the list of the gentlemen of Fermanagh who were attainted by King James II.'s Parliament in 1689. He probably married Miss Corry about 1700, as the eldest son of their family of nine children is entered in the Enniskillen vestry book as having been baptised January 17th, 1701–2 ; and I think it likely that one or more of the daughters were older. Mr. Auchinleck's fortune appears to have consisted of £480, which, in 1704, he lent on mortgage to his father-in-law, Colonel Corry, at eight per cent. interest, subject to a trust in favour of his own son. He also had "a freehold" adjoining Castlecoole demesne called Thomas Hill, which meant a lease from his father-in-law for a term of a small dwelling-house such as I have described above, and of a farm. As I can find no trace of a marriage settlement, I presume that his wife had no fortune at her marriage. Her father, however, in his will bequeathed to her "the sume of £30 per annum during her life, to be paid to her for her sole and separate maintenance." He also left to her eldest daughter a marriage portion of £300, and to her second daughter, who had been brought up from her infancy in his house and family, £400. To her three younger daughters their grandfather left marriage portions of £200 each ;— upon all of which 7 per cent. interest was payable until the portions were paid off.

Colonel Corry died in 1718, and the two elder daughters were married respectively in 1719 and 1721, as appears by their marriage settlements. I believe that the three younger ones also married, sooner or later. In 1734, Mrs. Auchinleck being apparently dead, her third son (the second who had been baptised by the name of James, and, as far as I can see, the only survivor of the four) married another Miss Corry, of a different family. This young lady's name was Susannah, and she had a fortune of £100, which was carefully made the subject of a settlement, together with the £480 of her father-in-law, which had been lent to Colonel Corry 30 years before ; the object being to provide her with a jointure of £18, and to make provision for her children. The elder Mr. Auchinleck had, some time previously, made over his freehold lease, house, furniture, and all his stock of black cattle, horses, and mares, to his son, reserving a life interest in them ; his son undertaking to pay his debts, "as also to have his Corps interred in such way and manner as becomes his rank and fortune." James Auchinleck, junior, seems to have been a captain in the Fermanagh Militia, and to have farmed the tithes from the Rectors of Derrybrusk, the parish in which he lived, and of Enniskillen. The rent of the farm on which he lived was, in 1726, £12 a-year. In 1749 it was raised to £27 6s. 0d. In 1740 it was re-let to another family at £40 a-year. In 1738 Mr. Auchinleck took a sub-lease of an adjoining farm, called Killyrea, at £12 a-year, and appears to have held a third somewhere else. He died, as it would seem, after a brief illness, in 1749, being then 45 years of age, and his effects were valued at no more than £1,000 1s. 4d.

He left eleven children, one of whom must have been posthumous. His tenth child became the Rector of Rossory, and left a considerable fortune both in money and real estate, and has numerous descendants who have done well in the world, both in the army and in other positions. Capt. Auchinlech's widow seems to have gone on living in her old home for about ten years, and then to have given that farm up to the landlord, and moved into the adjoining one at Killyrea. One of her descendants has now purchased the greater part of both from me in fee simple under the Land Purchase Acts. Amongst Captain Auchinleck's papers still in existence is one headed "An account of what Sheep and Lambs I have, June 26,

1749." In all, these were about 104 in different places. There are then notes as to how some of them had been disposed of; and in another hand a later note, "1 killed for the funeral." The funeral expenses are stated at £10 8s. 11½d.

The owner of the Castlecoole estate in 1749 was Mr. Margetson Armar. Mr. Armar was the orphan son of the Rev. William Armar, Archdeacon of Connor in the latter part of the 17th century, and of his wife Martha Leslie, second surviving daughter of Captain William Leslie, of Prospect, Co. Antrim (now Leslie Hill), who was the youngest son of Henry Leslie, long Bishop of Down and Connor, and, for a short time after the Restoration, Bishop of Meath. Bishop Leslie was a grandson of George, fourth Earl of Rothes, and of his second wife, Agnes Summerville. Mr. Armar inherited some leasehold property in Antrim from his mother, as well as a moderate fortune from his father. His aunt, Sarah Leslie, was married to John Corry at Castlecoole, and Mr. Armar was brought up by them, and formed one of their family. Colonel John Corry was the only son of Colonel James, before-mentioned, who died in 1718, at an advanced age. John died comparatively young in 1726, leaving Mr. Armar as guardian of his only surviving son, Leslie; and Mr. Armar appears to have gone on residing with his aunt, and managing the affairs of the family. There are in existence some very curious accounts of his, extending over nearly 40 years. The earlier ones, commencing in 1727, after his uncle's death, when he was about 27 years of age, are between himself and his aunt and her four daughters. These are headed "Aunt Corry," "Cousin Matty," "Cousin Sally," "Cousin Molly," and "Cousin Betty." From these we may learn that the wages of one man-servant at Castlecoole was £6; of the other, £3 per annum. Their clothes cost, in 1728, £2 17s. 8d. and £2 16s. 11d. respectively. A woman-servant, Molly Twaddel, received £5 a-year wages. The tax upon the coach was £1 a-year. The price of three mares in 1738 was £42. For his cousin Matty (who was of age when the account commences, and had her fortune at her own disposal) he paid, in 1726, "To Doctr. Irvine as a fee £11 10s. 0d.," "to a Staymaker 15 shillings," "to a Dublin shoemaker 12 and 6 pence," "to Mrs. Cashell for gloves three shillings," "to Snufe [*i.e.*, snuff] two and sixpence." On July 12th, 1729, he paid "To Mr. Cashell for her watch £29 9s." This account ends in 1739, and was finally settled with her husband, Edmund Leslie. There is nothing particular in his account with his next cousin, who signs that "This is a just and true account" shortly before her marriage in 1733 with the writer's ancestor, Galbraith Lowry. His cousin Molly's account breaks off when he married her in 1736. From his account with his Cousin Betty, we learn that her maid Molly Tate's wages were £1 per annum at first, afterwards raised to £1 10s. This account does not close till January, 1751–2, when the lady married her first husband, Mr. Archibald Hamilton, of Stranocum.

Mr. Armar's brother-in-law, Leslie Corry, died in 1740–1 unmarried, and bequeathed the Castlecoole estate to him. Mr. Armar had some years previously purchased the Blessingbourne estate, near Fivemiletown, now enjoyed by a descendant of his sister, Mrs. Montgomery. Mr. Armar rebuilt the church at Fivemiletown, between 1736 and 1741, at an expense of nearly £400, according to an account in his possession which the writer now believes to refer to this church. Amongst the items for an account for refurnishing at Castlecoole is one in 1748 of £10 16s. for framing Hogarth's works. These frames still exist in black and gold. It cost the writer considerably more to have them done up a few years ago.

Another thing that Mr. Armar's accounts show is the care that was taken for the poor in seasons of distress; there being at that time no Poor Law in Ireland. In the year 1757 there is one headed "Subscription is debtor and creditor." This

is not a balanced account ; but on the debtor side payments are shown amounting to £679 11s. 2d. These were all, or nearly all, payments for meal, or for carriage of meal. On the creditor side the total is £1,104. This is partly made up of subscriptions, of which Mr. Cole is down for £100, Mr. Irvine £50, Mr. Rynd £50, Mr. Snead £10, the Bishop of Clogher £50, Mr. Armar £100, Mr. Brooke £50, Mr. Christopher Carleton £20, Mr. Balfour £100. These, except possibly "Mr. Snead" (who may have been Mr. Sneyd, the Dublin wine merchant), were the principal landed gentry of the district at that time. The source of the remainder is not clearly shown, but may have been collections of smaller sums, entered in the names of the collectors ; and credits for meal and carriage are included. There are in the accounts also some for the repairs of Enniskillen church, and others for those of the public roads. Mr. Armar kept no agent (indeed the profession of land-agent seems to have hardly existed in the neighbourhood until after his death, which took place in 1773). It would seem that as long as the gentry managed their own affairs they grew rich, but when, in the following generation, they ceased to do so, and probably adopted a more expensive style of living, they got into debt, and began to live practically on their capital, more or less. In the 18th century the value of land rose very rapidly, and much was to be bought very cheaply after the Revolution, and for some time subsequently. It paid very well to buy with borrowed money, or subject to mortgages, and to pay the charges off by degrees, which, as long as people were content to live frugally, was not difficult. Although rents were low, a good deal in addition was derived from what were called "duties"—duty horses and duty labour on the demesnes at certain periods, and duty hens for the kitchen.

A very remarkable document came under the writer's notice about three years ago, in the shape of an old pocket-book, which had been lately discovered amongst the family papers of the Marquis of Ely. This had been kept as a journal from 10th April, 1769, to the 1st January, 1771, by a clergyman named Nixon, rector of a parish in the gift of the Loftus family, who for some reason appears to have resided for a little over a year and a-half and to have entertained at Castle Hume, then the mansion of the Fermanagh property of that family, on behalf, first, of the Lord Ely of that day, and afterwards of his uncle and successor, Lord Loftus. This journal forms an interesting contemporary record of the habits and mode of living of the period. Mr. Nixon kept an account of the menu on each day that he entertained, and of the quantity of wine drunk. On Saturday, 29th April, 1769, during the visit of Mr. Tottenham, Surveyor-General of Leinster, and a relation of Lord Ely, there was a party of 16. Dinner consisted of a brisket of beef and greens, a roast leg of mutton, boiled cows' heels, mutton broth, and cod—14 bottles of claret and 4 bottles of port were drunk. The dinner hour (it may be observed) at that time appears to have been about half-past three or four o'clock ; and dinner was followed by supper. On this occasion, supper for 13 consisted of cold beef, and butter and cheese ; and 4 bottles of claret, 2 of port, and one bottle of whisky were drunk. On Monday, May 1st, after a party of 16, they "played cards at night." On Sunday, May 7th, Messrs. Tottenham and Pigott went to church with Mr. Nixon at Churchhill (Inismacsaint parish). This was several miles distant, Castle Hume being in a different parish called Devenish, to the church of which Mrs. Nixon and Mr. "Ponsey" Tottenham* went. A neighbour, Captain Gordon, and one of Mr. Nixon's curates, came to dinner, when it is recorded that they consumed "9 bottles of claret and 2 of port. At night prayers one bottle of claret and one of port. Tea for the gentlemen." On Thursday, May 11th, the party from Castle Hume

* Mr. Ponsonby Tottenham was in later years M.P. for Fethard.

dined at Captain Gordon's, when his daughter was christened. Mrs. Nixon, Miss Corry (the writer's great-great-Aunt Mary, who died young), Mr. Montgomery, and Mr. Hamilton, were "gossops to Mrs. Gordon's daughter that was christeaned Sarah Juliana." This infant in due time became the mother of a lady who, three years ago, supplied the writer with some geneological information, 122 years after her mother was "christeaned." Marriages, and probably baptisms too, were at this time apparently performed in the house, and not in church. The children of John Corry, in the commencement of the last century, were christened when about a fortnight old.

On Sunday, 24th September, Mr. Nixon notes that he went part of the way to church, but returned for fear of rain. He had a small dinner party to celebrate Lord Ely's birthday, consisting of his neighbour, Captain Gordon, and Mr. Montgomery, Mr. Corry (M.P. for Tyrone, afterwards Lord Belmore), Mr. Gorley (who probably was a clergyman), his own curate Mr. Hynes, and a Mr. Scooley. As the party remained till 12 o'clock they most likely combined dinner and supper. They drank 18 bottles of wine; and the dinner consisted of fowl with celery sauce, a sirloin of beef, a couple of roasted ducks, ham and greens, apple-pie, celery, and cucumber. When Mr. Nixon dined out, which was frequently, and on Sundays and week-days indifferently, he was usually home by 9 o'clock. He only once alludes to anyone having drunk too much at a dinner party, and that not at his own table. When alone he drank but little, and was sometimes in bed by 10 o'clock. On one occasion he entertained the Bishop of Derry (afterwards the celebrated Earl of Bristol of Volunteer fame) and Sir James Caldwell, when the party only drank a single bottle of wine.

On Thursday, July 23rd, 1769, Mr. Nixon says—"We dined at Colonel Armar's. The Bishop there. Julia (his wife) with me. A confirmation in Enniskillen. Two thousand confirmed." The number seems to be enormous, particularly for this date; but probably all the country round gathered into Enniskillen Church, and confirmations were not very frequent.*

We now come to the last head about which it is proposed to treat, viz., Wills and Settlements. There is no more reliable source of genealogical information than a will; and in old times testators mentioned their children and other legatees by name, and their children usually in the order of birth. A will in the seventeenth, and in the first part of the eighteenth, century would very commonly begin with a pious ascription. Colonel James Corry's will commences thus—"In the name of God, Amen—I, James Corry of Castlecoole, esqr. being well advanced in years, and not knowing how soon it may be the pleasure of God to Call upon me out of this Transitory life (which I hope in his mercy will be to a much better), I do make this my last Will & Testament as followeth: First I bequeath my Soul to God from whom I live and have my being: and my body to be buried with my Ancestors in decent form, with directions to my Son to erect for us a Monument in the Church of Derryvolan, suitable to the quality and fortune that is descended to him.† Next I leave to the poor of my neighbourhood the sum of six pounds per ann. for seven years after my death." The will then proceeds to deal with the property at his disposal. This will, which was made in 1716, is a fair specimen. Henry Leslie, Bishop of Meath (another ancestor of the writer's), after disposing of his estate, says—"And having thus disposed of all my worldly estate I leave my blessing unto my Children and lay this charge upon them, that they be careful to serve God and to continue constant in the profession of the true religion in which

* The writer has given lengthened extracts from this journal in his *History of the Corry Family*.

† No trace of any such monument remains. This church is now in ruins.

they were bred, that they love one another and deal justly with all men." His surviving children were—Robert, then Bishop of Dromore, afterwards of Clogher; Captains James and William Leslie, and a daughter Margaret. This will was executed 7th March, 1661. His son William, in his will of 23rd November, 1693, bequeathed his soul "into ye hands of Jesus Christ my blessed Redeemer whom I have served in greate weaknesse." He desired to be buried in Ballymoney Church, and a stone to be placed upon his grave with the sentences—"Ye grave is my house: I have made my bed in ye darkness, from Job xvii. 13; and from Job xix. 25–27, For I know that my Redeemer liveth, &c." This stone may be seen in the old graveyard at Ballymoney at the present day, in good preservation. He concluded his will in very much the same terms as his father did, exhorting his children (daughters) to be constant to the true religion of the Church of England in which they were bred, etc.

Captain William Leslie's youngest daughter Elizabeth died in 1733, unmarried, it is believed, at Castlecoole, where she lived with her sister and nephew. She desired her executors to expend £30 on her funeral, and to give £10 to the poor of the place where she should be buried. She directed £100 to be invested in trust security by the minister of Ballymoney and the Bishop of the diocese of Connor, the interest to be paid at Christmas to the poor housekeepers of Ballymoney parish. The profits of her "lease of anchorage" she left for the benefit of the poor of the parish of Larne, and she hoped that special regard might be had to those who were of the household of faith. She bequeathed in trust for her cousin, Mrs. Ann Horan, the bond which she had from her husband, Mr. John Horan, in case she survived him; but should he survive her, the said bond and profits were to be laid out for Communion Plate for Ballymoney parish. *Inter alia*, to one niece, Sarah Corry, she left £50 and her amber snuffbox; to another niece, Mary Corry, £100 and her gold watch; to her cousin, Margaret Lowry (believed to have been the daughter of Archdeacon William Hamilton of Armagh, and her cousin, Katherine Leslie, granddaughter of her uncle, Captain James Leslie, and the second wife of Robert Lowry, M.P. for Strabane), her Common Prayer book clasped with silver. Her executors were to lay out £4 in clothing the three labourers and the poor woman usually clothed by her at Christmas.

Archdeacon Armar, who married Captain William Leslie's second daughter, Martha, made his will in 1707, and having left £500 apiece to his four younger children, bequeathed to the poor of the parish where he should be buried £10. To his eldest son, Hugh (who died young), he left "the rest of his lands, debts owing to him, &c." To one Anne O'Cahan (no doubt his servant) he left a feather bed, curtains, blankets, 12 plates, 3 pewter dishes, 2 iron pots, and 1 stewpan. These latter probably represented the contents of his kitchen. He directed his seat in Aghadoey Church to be sold, and the purchase money to be given to the poor of the said parish.

The Rev. W. Leslie, Rector of Aghavea parish (in Fermanagh), made his will in 1760, being then in his 80th year. He desired that he might be buried as privately as possible in Aghavea churchyard (Colebrooke) in a stone coffin, which he had deposited there for the purpose in 1742. Amongst other legacies, he bequeathed to each of his 15 grandchildren who should happen to survive him £50 each, subject during the life of his wife, however, to £1 each annuity in lieu of jointure. He also left to his wife 3 cows, 2 horses, half of his bed and table linen, and 3 silver spoons. He desired that his wife and his daughter Mary Noble, to whom he left £300, subject to an annuity of £2 for her mother, might live together after his death in parental and filial love.

Laurence Corry, a farmer on the Castlecoole estate, whose will was proved in the Clogher Diocesan Registry in 1799, left most of his property, over and above his debts, to his wife Anne Walsh ; but if she married, then she was to "get lent" to her five shillings and fivepence.

Coming now to the head of Settlements. One main consideration of a marriage settlement appears to have commonly been that the bride's fortune should be handed over to her father-in-law, in consideration of which a jointure would be settled upon her after her husband's death. A curious account (too long to quote here) of seventeenth-century matchmaking is to be found in the autobiography of Bishop Spotteswode of Clogher.*

Some examples may be given as to what were the leading ideas of the period in making settlements. In April, 1679, John Corry, of Castlecoole, made a post-nuptial settlement of his estate upon his son James and his grandson John. James had married Sarah Anketill, and articles of agreement, dated February 23rd, 1663–4, had been entered into between John Corry and her father, Oliver Anketill, of Anketill Grove, Co. Monaghan. But for some unexplained reason no settlement had followed, and the lady apparently was now dead. The agreement is recited, and a settlement of the usual character follows. Power is reserved to both father and son, in case either wished to marry again, to make suitable provision for a second wife. It is then provided that after their deaths, and as soon as the premises shall have come, either to John the younger (the son of James), or to any son of John the elder or of James, to whom the same had been, or been intended to be limited, then it should be lawful for such son, on marriage with a woman being *his equivalent in birth or fortune*, to settle part of the premises, not exceeding one third, on her as jointure. £1,000 might also be charged as portions for younger children. James and his son might grant leases for forty-one years or three lives, at a full rent, without taking any fine ; and James and his father might jointly make void or vary the settlement. Then followed a rather singular provision, that John the elder should not either give or will away his personal estate, leases, goods, or chattels to a greater extent than £50 sterling—the intent being to give all (except as aforesaid) to James. Consequently, no will or administration of John Corry's effects is on record ; and, therefore, the exact date of his death cannot be fixed more than approximately some time between 1683 and 1686.

John the younger married, in 1701–2, Sarah, the third daughter of Captain William Leslie. She possessed £1,000, which was paid over to her father-in-law, and a jointure of £200 a-year was charged for her on some of the Corry estates. She also had a life interest in a freehold estate (now known as Leslie Hill, near Ballymoney), and the impropriate tithes of the island parish of Rathlin. This at her death passed to her four daughters, the three younger of whom sold their shares to their eldest sister's husband, Captain Edmund Leslie Corry. She also had a leasehold property in Antrim, which would appear to have passed on marriage to her husband ; as on his death in 1726 it passed to her son, who predeceased her, and left it to Mr. Armar, his brother-in-law—she being still living.

Colonel James Corry was a great person for acquiring land, and in 1709–10 he made a settlement (subject to revocation) of some lands which he had in Longford and Fermanagh in his own power. In the first place, he settled them on the heirs male of his son ; but failing such, then on his granddaughter, Martha Corry, and her heirs male ; or failing them, on other daughters whom John Corry might have successively. But to this was attached a singular condition, viz., that within

*This will be found, as quoted by the writer, at pp. 167–8 of his *Parliamentary Memoirs of Tyrone*, Sir Henry Spottiswode.

three years of becoming marriageable (she was then barely four years old) she should marry her first cousin, John Moutray (if both were alive), provided he would take the name of Corry, and his father would settle on him his whole estate of inheritance. But if John were not available, then his brother Anketill Moutray might be substituted for him. If Martha (or other daughter) should refuse to comply with these conditions, then her interest in the premises should pass to the next sister who would comply with the conditions. The only relaxation of the condition was that John or Anketill should have previously married. This peculiar arrangement was never carried out. Martha in due time had a brother to inherit the lands, and when she did succeed to them or some of them, on her brother's death, she was provided with another husband (Edmund Leslie), who in his will bequeathed her a bond for £1,000, "which," said he, "I have been enabled to save by the prudence and economy of my said dear wife."* Mr. Moutray married a Miss Montgomery.

In conclusion, it may be remarked, in a general way, that the writer has found that there was in Ulster in former days a great intermarriage of cousins, or of connections by marriage. The practice of the father-in-law getting the daughter-in-law's portion it is believed still to some extent prevails amongst the farming classes. Families, as a rule, seem to have been large; but many children died either as infants or young. Mr. Leslie of Ballybay has an old family Bible with a pedigree commenced by his ancestor, Captain James (second son of the Bishop of Meath), who married Jane Echlin in 1650, and died in 1704, aged 80. In this Captain James has entered his own and his wife's births, eleven children of his own, ten of his eldest son (the youngest of whom, Penelope, Mrs. Stafford, was great-grandmother of Arthur, Duke of Wellington), twelve children of his "daughter Rowin" (and the bottom of this page is cut away), eight of his "daughter Matthew," and nine of his "daughter Johnston" (the bottom of the pages also cut away, so there may have been more). Then he takes up his grand-daughters—Katherine Leslie married Archdeacon Hamilton of Armagh in 1701—and he enters two great-grandchildren, to whom his son adds nine more. Captain James Leslie then enters his granddaughter Margaret Rowin's marriage in 1702 to Mr. Hans Hamilton, "of whom it may be said that he is Multum in parvis;" and two great grandsons. Then in 1702-3, his granddaughter Elizabeth Rowin's marriage to Richard Caddell, merchant of Downpatrick, "of whom it may be said *Fit nobilis ista.*" Then a great grandson, James Caddell, born in 1704. Captain James died in the December following. The pedigree was kept down to 1810; some time after which the Bible disappeared, and was only discovered by having been bought at a sale in Belfast; after which it found its way back to its proper owner in 1889.

It is hoped by the writer that he may have been able from the above instances to throw some light upon the social habits of the residents of Ulster from the Restoration down to the time of George the Third. It has been in some quarters the fashion to look upon the class of gentry as dissolute and spendthrift. There may have been some truth in the charge, particularly towards the close of the last century; but probably a great deal of exaggeration, and many notable exceptions.

* She appears, by a codicil to his will, to have predeceased her husband, as he signed it without the name of Corry, which he had assumed after his own.

Belfast Maps.

A Record of Plans of the Town chronologically arranged, with copy of MS. Plan of Belfast [A.D. 1680] *in the British Museum. (See Frontispiece.)*

By LAVENS M. EWART, M.R.I.A.

A.D. 1660.—The earliest existing map of Belfast is that of A.D. 1660, so called, and there has been much speculation as to its origin.

Benn erroneously states, at page 279 of his larger *History*, that it was "first made commonly known in 1823," *i.e.*, in his earlier *History;* for it had already appeared in Dubourdieu's *Antrim*, 1812, and in Bradshaw's *Belfast Directory*, 1819.

Pinkerton states (Benn, p. 279) that it was shown on the margin of Moll's map of Ireland published about A.D. 1713; but there is no plan of Belfast on Moll's map, which is dated 1714. There are plans, beautifully engraved, of "Dublin, Corke, The Harbour of Kinsale, Limrick, Waterford, Gallway, The Isle of St. Patrick's Purgatory in the County of Dunnagall, and Gyant's Causeway in the County of Antrim," descriptions being added to the two latter. Pinkerton continues—"It found its way into Rapin's *History*, and subsequently into Dubourdieu's *County of Antrim*, where I believe it got, for the first time, the description of being a Plan of 1660." Dubourdieu, although dating the plan 1660, states at page 506 that it is uncertain in what year the plan was taken. The probability is that it was first prepared for Rapin's *History*, based upon Phillips' famous map of 1785, or perhaps the 1660 map. Rapin's map shows a bridge of 15 arches, whilst Phillips, in his survey, shows a "sea banck" at that spot, as well as the Long Bridge, with 7 arches standing and 18 incomplete.

Benn, in reproducing this map in his larger work (1877), unfortunately adds the modern names to the principal streets, which is quite misleading. In his production of it in the *History* of 1823 he adopted the more correct course of numbering the streets and giving marginal references. The scale of Rapin's map is $1\frac{11}{16}$ inch equal to 440 yards or ¼ mile, and the size $4\frac{3}{4} \times 4$ inches; the sheet measures $19\frac{1}{4} \times 15\frac{1}{2}$ inches, being titled "Plans of the principal Towns, Forts, and Harbours in Ireland; for Mr. Tindal's continuation of Mr. Rapin's *History*." It contains, as well, "Plans of Drogheda, Dublin, Kilkenny, Waterford, Londonderry, Coleraine, Carrickfergus, Kinsaile Harbour, Corke Harbour, Cork City, the Royal Fort of Duncannon, Charliamount Fort, Gallway, Athlone, and Limerick."

NOTE.—Reeves, *Eccl. Antiq.*, p. 7, speaks of "an old map of the town preserved in the library of Lambeth," and again at p. 183; but this is explained by Getty, *U.J.A.*, vol. iii., p. 308.

Circa 1680.—There are two most interesting unpublished MS. maps (Reference Nos., K.L., LI 38, and *idem* 39) in the British

Museum, described as of this date in Catalogue ii., p. 370. They were formerly in the Library of King George III., and are evidently drawn by the same hand, representing the town at a somewhat earlier stage than Phillips' charming map, of which they were probably the precursors. One of them (No. 39), of which a reduced reproduction (half-scale) is presented by the writer for the present number of this Journal, shows the Citadel, which is also projected on Phillips' map. Both of these maps (1680) show the Corporation Church in ground plan; the second map (No. 38) differing from the present copy (No. 39) in having apparently two additional columns in the south transept; but this most probably was an error, so far as to there being columns This ground plan is of much value, as forming, along with Phillips' perspective view, the only record we have of the old Corporation Church as a building. The size of these maps is: No. 38—39½ × 28¼ inches, and No. 39—40¼ × 29 inches, the scales measuring $6\frac{3}{16} \times 6\frac{3}{8}$ inches respectively, equal to 1,000 feet.

1685.—The next map existing is "The Ground Plan of Belfast, and the designe for Erecting a Cittadel upon the Strand. Pr. Tho. Phillips, anno 1685." The original, an exquisite piece of MS. work, is in the British Museum, and an accurate fac-simile of it is in the Belfast City Hall, copied by George Smith, jun., C.E., 1851. The copy in Benn's *History* does not show the Citadel, the plan not having been reproduced in its entirety, and similarly in the reduction thereof in Anderson's *History of the Linen Hall Library*, 1888; but Benn quotes (p. 320) from Phillips' Report, that the estimated cost of the Citadel was £42,054. Phillips also shows the outline of a fortification outside—around and partly upon—the existing Rampart, which does not come into Benn's and Anderson's copies. This measures almost 4,000 feet across the widest points, the Rampart being about 2,000 feet across. Size of this map 39 × 28 inches, and scale measuring $6\frac{7}{16}$ inches equal to 1,000 feet.

1757.—The next in series is the "Plan of the Town of Belfast Anno 1757," discovered by the writer in 1888 in a portfolio of engravings at an old book shop in Dublin, and reproduced almost entire in Anderson's *History of the Linen Hall Library*. This plan supplies a missing link, the want of which was deplored by Benn, who says (page 533)—"It has not been possible to procure any map of Belfast of the early part, or even of the middle of the 18th century to show its progressive size, and to assist in forming indisputable ideas of its topographical condition at different intervals."

Belfast was in a very transitional state at this time, which was near the dawn of its remarkably rapid progress. This plan was probably

prepared for the Donegall Estate, and, judging from the terms used, would appear to have been the work of an English surveyor evidently not well acquainted with the town. For instance, in his marginal reference he tables the English Church, and the names of the streets seem to have been taken down as pronounced to him, as Wern Street for Waring Street. He also states in the corner of the map :—"The building of that part of Linnenhall Street [*i.e., Donegall Street*] which is built, of North Street, Hercules Lane, Shambles Street [*Corn Market*], Bridge [*Ann*] Street, Church Street [*Church Lane*], particularly of Wern [*Waring*] Street, Broad [*Bridge*] Street, and High Street from the gateway at the E. end of Mill Street [*i.e., including Castle Place*] down to the water side, are handsome, several stories high, and chiefly composed of brick. The houses named the Plantation [*Corporation and Grattan—now Dunbar—Streets*], them [*in Great Patrick and Frederick Streets*] betwixt it and the N. E. end of the lane [*Carrick Hill and North Queen Street*] leading from the head of N. Street toward Carrickfergus, likewise of that Lane, are only low thacht dwellings of a mean appearance : so are the houses of Mill Street, Peters Hill, The Avenue N.N.W. out of Peters Hill, the Lane [*Millfield*] betwixt the foot of Peters Hill and Mill Street, the Alleys [*Church Street and John Street*] extending N. Eastward out of North Street, and the Alley [*Academy Street*] betwixt the Linnenhall [*St. Anne's Church*] and the Lane [*Great Patrick Street*] running up N.W. from the Plantation. This town for vessels of any considerable burden is of very difficult access, by reason of the shoalness of the water and intricacy of the channel between it and the Road of Garmoyle. The Bridge of this Town is uncommonly long, with 21 arches."

Size 14¾ × 9¼ inches, scale of 2⅛ inches equal to 500 yards.

1781.—Plan of Volunteer attack and defence of Belfast, in Benn's *History*, of which the original belongs to William Bruce Joy of London, shows the suburbs of the town to advantage. The peculiar square fort at Fortwilliam is prominent, also Mount Pottinger Demesne, and Cromack Wood is shown as extending along the Lagan, on the County Antrim side, above and below the Blackstaff.

1783.—Map of Belfast Volunteer ground, in Benn's *History*. The original is stated to have been in Crawfordsburn House, but the late Mr. Arthur Sharman Crawford told the writer that he could not find it and never saw it. It is to be hoped that it may yet be found. The town is not shown to much extent, but what is given is very interesting, and the then suburbs are especially so. Sandy Row is completely outside the town. "Cromack Wood" is shown on large scale, as described under the 1781 map.

1788.—A large MS. plan belonging to the Countess of Shaftesbury. "To the Right Hon. Arthur, Earl of Donegall, this plan of the town of Belfast is most humbly dedicated by John Mulholland. Taken in the year 1788." It shows a canal in front of the White Linen Hall; the modern Donegall Square North being titled Canal Quay, and extending down almost to the river. This map in reduced size has been introduced into R. M. Young's *Town Book of Belfast.* The scale of the original is 8⅜ inches equal to 500 yards, and the size 48 × 29½ inches.

1789.—"To the Right Hon. The Earl of Donegall and the Corporation for Preserving and Improving the Port and Harbour of Belfast. This Map is most respectfully inscribed by their Obedient and very Humble Servant James Lawson. Duff & Hensey, Sculpt." A MS. map in the Linen Hall Library, well drawn, and showing the country seats in the suburbs and along the coast to Whitehead and to Donaghadee. In the right hand upper corner is a very clear MS. Plan of Belfast, and in the corresponding corner is "A South Perspective View of Belfast from Mr. Joy's Paper Mill. Stafford Wilson, *del.*" This map is the subject of a paper by George Benn in *U.J.A.*, vol. v., p. 343, copies of the view and plan of the town accompanying it. Size 28¼ × 19½ inches. A scale of 4 English miles measures 6⅛ inches.

1790.—"A Plan of the Town of Belfast from an Actual Survey, taken 1790. Hugh Smyth, *fecit.*" Prepared to show the "Situation of Turn Cocks," and bearing marginal reference with details of the quantity of piping laid through the town. It shows the "Intended Canal" laid down in the 1788 plan. The "Poorhouse and Infirmary" (Belfast Charitable Institution) is shown in elevation, and St. Ann's Church partly in plan and the tower in elevation, the whole Church being shifted to one side to make room for the tower. Corn Market is so titled, the Shambles [Yard] being shown in Arthur Square, extending along Arthur Street, while in the 1788 map, two years earlier, Corn Market is titled Shambles Street, by which name it exists in earlier maps. Williamson's map of 1791, as well as the smaller plan similar thereto, show Shambles Street and the New Shambles [Yard] referred to above. The survey necessary for Williamson's comprehensive map, which is dated a year later than Smyth's, and the engraving of it, must have occupied some time, and may be taken as of practically equal date with Smyth's, which is manuscript. This would point to 1790 as the time when the modern name of Corn Market was given to Shambles Street. Preserved in the Water Commissioners' Office. The size is 52 × 29½ inches, and the scale 8⅝ inches equal to 500 yards.

1791.—Williamson's beautiful map of 1791, reproduced by Marcus

Ward & Co., 1863, is most interesting, containing much information as to the then residents, and connecting, as it were, the ancient with the modern; for, although there are none still living who recollect that period, many now surviving have had the opportunity of conversing with those who did. It is titled "A Map of the Town and Environs taken to the distance of one Irish mile from the Exchange." In the lower corners are vignettes of the Poorhouse (now Belfast Charitable Institution) and the Exchange, which, with the Assembly Room above it, played an important part in the history of Belfast. Size 24 inches diameter, and scale measuring 3⅛ inches equal to two Irish furlongs.

There is a small engraving, 8½ × 7¼ inches, evidently done by the same hand, of which the owner, Mr. Robert Dennison, writes:—

"In the year 1840, owing to the heavier duties consequent on the introduction of the Penny Post, the staff of clerks at the Post Office here was increased One of these additions, from the County Armagh, was a great antiquarian, and in one of his excursions through Smithfield he came upon an old copper plate, off which the map was engraved. There were only 3 or 4 others taken off, before the owner, in a fit of anger, caused by the refusal of the engraver to advance him some money, took the plate from him, and it is not known what became of it."

This is similar to the central portion of Williamson's map, being in fact the plan of the town, whilst the former is a plan of the town and environs.

1808.—Benn, vol. ii., p. 69, quotes from the *News-Letter* that "Mr. Williamson proposes to make a new map of the town, but from the streets lately made, and the uncertain direction of others, it will be spring before any further progress will be made." This map, however, does not seem to have been produced.

1811.—Dubourdieu shows a "Plan of Belfast in 1811," but does not refer to it in the text. It was no doubt made specially for this work (which was published 1812), as a companion to the "Plan of Belfast as it was in 1660" referred to above, both being engraved on the same plate. It is, however, very incorrect, showing streets and blocks of houses which have never existed; and also a bridge across the Lagan, in continuation of May Street, which was proposed but not carried out. Size 4½ × 4 inches. It is to be remembered that Dubourdieu appears to be the authority (?) for the dating of the 1660 plan.

1814 to 1821.—The Belfast Almanacs of these years have maps 15½ × 11 inches, "from actual survey by P. Mason," "engraved for Smith's Belfast Almanac for 1814," or other year as the case may be, but with the exception of the date there is no difference whatever between them. J. Thompson, Ann Street, Engraver.

To diverge from maps, it may be mentioned that in the Almanacs of the following years views were given instead of maps, that of 1823 having the Commercial Buildings as frontispiece. 1824 has "a view of the top of Donegall Street," engraved by J. Thomson, showing the old Poorhouse and old St. Patrick's Roman Catholic Chapel, with

intermediate houses ; an interesting picture. 1825 has as frontispiece a large illustration showing in plan and elevation "proposed bridge to connect the counties of Antrim and Down at Belfast." 1826 has the above-mentioned view of Donegall Street, and one of St. Anne's Church. 1829 has a map of the Parish of Belfast, and a view of the Druidical Altar at Giant's Ring ; and there are traces of plates in those of intermediate years, which have been removed from the copies in the writer's possession. Several of these illustrations appear in Benn's *History* of 1823.

1819.—Thomas Bradshaw's *Directory* of 1819 has a beautiful map, "engraved by G. Bradshaw, Belfast." It is coloured to some extent, which much enriches it. The 1660 map is given in one corner.

1822.—The *History of Belfast* (Benn), 1823, contains a very well executed plan, "drawn and engraved expressly for the present work," dated 1822. It shows "proposed scite of new Bridge," which, as mentioned above, is shown in Dubourdieu's map, eleven years earlier, as an *existing* bridge. Size 19 × 15 inches. J. Thompson, Engraver.

1833.—"Plan shewing the Streets in the neighbourhood of Queen's Bridge previous to the Improvements made thereon by the Town Council. From copy of Ordnance Survey, 1833." Foster & Co., Litho., Dublin. Size 20 × 29 inches, scale 3 chains or 198 feet to 1 inch. This is attached to the "Report of the Commissioners appointed to Inquire into the State of the Municipal Affairs of the Borough of Belfast, 1859."

1838.—"Plan of the Town of Belfast engraved by Permission from the Ordnance Survey, with all the recent Additions and Improvements to the present date. Published by Francis S. Beatty, Engraver, etc., Belfast. Drawn by James Kennedy, Surveyor, Bangor." In the lower left-hand corner is a miniature map of the Parish of Belfast, and in the corresponding corner is the oft-recurring plan of 1660. Size 20 × 21 inches, scale 9 inches to 1 mile.

1839.—"Plan of the proposed extension of the Belfast Waterworks, by John MacNeill, C.E., F.R.S., etc. Maclure & Macdonald, Litho., Glasgow." Size 48 × 21 inches, scale 6 inches to one mile. Attached to Belfast Water Act, 1840. This is a nicely executed plan of the town, and takes in the country from Ormeau to Carnmoney.

1843.—"Plan of the Town of Belfast, showing the Sewers within the boundary of the Borough. Enlarged from the Ordnance Survey and corrected to the present time by George Smith, junior." This is, in atlas form, beautifully executed in manuscript ; the property of the City Council. Size of each page 27 × 18 inches, scale 66 feet to one inch, that of the Index Map being 600 feet to one inch.

1846.—"Plan of the Town of Belfast, Engraved from Ordnance

Survey, with Views, Additions, and Improvements. Surveyed, drawn, and published by James Kennedy, Surveyor and Civil Engineer, Bangor," and printed by J. W. Coyne, Dublin. This is from the same plate as Beatty's map of 1838, with revisions. Size 20 × 21 inches, scale 9 inches to one mile.

1848.—"Plan of Belfast. By James O'Hagan, C.E. Published by Lamont Brothers, Belfast, 1848." Size 26⅝ × 29¾ inches, scale 15 inches to one mile. Around the side margins and base are views of different public buildings in the town. One of these is the Bank Buildings, as occupied by the Northern Bank, with ordinary-sized windows on the street level.

Circa 1848.—"Map of Ballymacarrett, with the Electors' names arranged according to locality." Size 14 × 17 inches. It is similar to that portion of O'Hagan's map, but is probably earlier—it does not show the County Down Railway Terminus, which O'Hagan's does. The information as to names of residents is very interesting.

1849.—"To Her Most Gracious Majesty and His Royal Highness Prince Albert. To commemorate their Visit to Belfast, August, 1849. By their Most Dutiful and Humble Subject, Francis S. Beatty. Lithographed by Lewis & Hutchinson, 14, Rosemary Street." Size 13 × 14 inches, scale 10 inches to one mile. It shows the "Queen's Landing Pier" at foot of High Street, and a "Pavilion" midway between Princes Street and Victoria Street.

1850.—Maps, index and detail. "Town of Belfast surveyed in 1850 by Hodges & Smith, 104, Grafton Street, Dublin." These maps were prepared for a rental of part of the Donegall Estate, which was sold by tender in the Incumbered Estates Court during the years between 1850 and 1855. The index measures 12¾ × 17½, and is on a scale of about 53 perches to 1 inch; the detail maps comprise 25 sheets of various sizes, scale about 60 feet to 1 inch. One of the sheets is "A Map of the Plains of Belfast, part of the Cromac Ward in Belfast, the property of Miss Jane Gregg." Another sheet contains "The Ice House Field," 3a. 1r. 36p., now the site of the east side of Cromac Street, Lagan Street, Verner Street, &c. Another represents "The Mill Lands," being the property between "The Shankhill River" and Falls Road, extending from Reid's Row beyond Conway Street to the Distillery below Townsend Street. The title of Mill Lands refers to the Belfast Flour Mills, formerly worked by the Messrs. Alexander.

Circa 1853.—A very interesting "Map showing the Municipal Boundary of the Borough before its Extension in 1853; after its Extension; the Boundary of the Lighted and Watched Districts; and the Boundary of the Water Commissioners' Jurisdiction." Lithographed by Forster & Co., Dublin. Size 25 × 28½ inches. A note states that

"The Houses, &c., built after making the Ordnance Survey and before 1853 are not blackened," which shows very clearly the progress of the town. This is attached to the Municipal Inquiry Report of 1859, referred to under 1833 map.

1854.—"A new Map of Belfast showing the extended Borough Boundary and Wards, under the 16th and 17th Victoria, cap. 114, published by W. & G. Agnew, Belfast, 1854," is a well-executed lithograph, containing much information, and must have been useful in its day. Size 26 × 23 inches, scale 6 inches to 1 mile.

Circa 1859.—"Map No. 2 [so titled], size 29 × 19 inches, showing the lands and premises taken by the Town Council of Belfast, and how same has been disposed." It is appended to the Parliamentary Report of 1859—see 1833—and shows very clearly, on a scale of 198 feet to the inch, the improvements effected by the making of Victoria and Corporation Streets, which are laid down on the map over the old lanes and small streets then swept away, as follow :—

Forest Lane, Weigh House Lane, Back Lane, *between Ann Street and High Street;* Elbow Lane, Blue Bell Entry, Stone Cutters' Entry, Byrt's Entry, Quay Lane, Ireland's Entry, Chichester Lane, *between High Street and Waring Street;* and Mary Street, *between Waring and Gordon Streets*, from which point the narrow James Street ran along northwards, the course of the fine wide modern *Corporation Street.*

This was a noble improvement, but cost dearly some of the promoters of it, several of whom were actually harassed to death by the notorious John Rea, Relator in the Chancery Suit, at whose immediate instance it was brought.

1864.—"The Town and Suburbs of Belfast within the Municipal Boundary, reduced from the 60-inch Ordnance Survey, and corrected to 1864. By William Hastings, C.E. Engraved and Published by Marcus Ward & Co., Belfast and Dublin."

This is a fine production, and has been revised from time to time up to date. Size 38 × 35 inches, scale 9 inches to 1 mile. It is, after the Ordnance Survey, the standard map now in use. The central portion has also been published as a Shilling Map for popular use. Size 20½ × 27 inches. The first issue was ornamented with the shield and crest of the town, and a very fine bird's-eye view of Belfast, with tables of local information, all of which have been removed and replaced with extension of the map. The 1660 map is here again to the front. This map has also been reduced by photography about half scale, and is a gem, measuring 11¼ × 15½ inches; but unfortunately the words "Scale nine inches to a mile" were not altered for the reduced size, and nine inches actually represent nearly two miles.

(To be continued.)

O'Neale's Escape out of the Tower of London.

THE following Commonwealth tract has been reprinted, it is believed for the first time, from a copy of the very scarce original in the possession of Mr. W. Swanston, F.G.S. Its principal interest centres in the fact that the O'Neale described therein was the eldest son of Con O'Neale, or O'Neill of Castlereagh, whose vast property in the vicinity of Belfast passed into the hands of the Montgomerys and Hamiltons early in the reign of James I.

According to the Rev. George Hill (*Montgomery MSS.*), Daniel O'Neill was born about 1603, and was the eldest son of his father, Con O'Neill, who is said to have had two other sons, Hugh Boy and Con Oge; the latter was killed at Clones in 1643. A daughter, Catherine, was married to Thady O'Hara of Craigbilly. Daniel was a protégé of Charles I., and a zealous royalist till the Restoration. He had received a military education in Flanders, and was a commander of known ability and courage. In 1635 he secured the good offices of both Archbishop Laud and Strafford in his endeavours to obtain redress for the confiscation of his father's estates. A petition with this object, presented to the House of Lords in April, 1641, was rejected on the 28th July following. A copy of this interesting document is given in Rev. J. O'Laverty's *Diocese of Down and Connor*, q.v. He married the Countess of Chesterfield, who, on his death, had this inscription placed on his grave in Boughton Malherbe Church—"Here lies the body of Mr. Daniel O'Neale, who descended from that great, honourable, and ancient family of the O'Neales in Ireland, to whom he added new lustre by his own merit, being rewarded for his courage and loyalty in the Civil Wars, under King Charles the First and Charles the Second, with the offices of Post Master General of England, Scotland, and Ireland, Master of the Powder, and Groom of His Majesties Bed-Chamber. He was married to the Right Honourable Katherine, Countess of Chesterfield, who erected to him this monument, one of the last marks of her kindnesse, to show her affection longer than her weak breath would serve to express it. He died A.D. 1663, aged 60 years."

A few words are necessary to explain the reason of his confinement in the Tower. He was on intimate terms with the unfortunate King Charles, and also for a time with Strafford, at least till the latter left Ireland, and he had probably much to do with the Irish army raised in 1639, and quartered in Carrickfergus and Belfast. On 31st April, 1640, it is noted in the *Town Book of Belfast* that he was made a freeman of the borough, no doubt on a visit connected with military if not political matters; also, when Strafford took the field in August, 1640, in his ill-fated campaign against General Leslie and his Scotch Covenanters, O'Neill served under his friend Lord Conway, and at the battle of Newburn made the only gallant stand amongst the King's troops, and was captured with two brother officers by Leslie, who generously released them. After Strafford's memorable arrest on 11th November, 1640, O'Neill remained with the northern army, and took part in the plot to march on London, in order to save him from attainder in April, 1641. He was thereupon committed to the Tower, and the latter part of the present tract, entitled "Falsities in Daniel Oneale his last Examination," refers to this attempt.

For some time after his escape he resided in Flanders, but when the Civil War broke out he joined Prince Rupert, and was made lieutenant-colonel of horse. He was very intimate with the Earl, subsequently Marquis of Antrim, and had lent money on his estate (Hill's *MacDonells of Antrim*, q.v.). At the Queen's request he was made Groom of the Bed-Chamber, before he set out to Ireland to assist the Earl of Antrim in his expedition against Scotland in 1644. In 1646 he was sent by his uncle, the famous Owen Roe O'Neill, to the Marquis of Ormonde to conclude a truce for one year, and the united forces were commanded by him for some time. He was at St. Germains in 1647, and the Hague in 1650, whilst it is said he was also with Charles II. during his exile in Spain. Our present space forbids a more extended notice of this too little known representative of the old princely family once resident at Castlereagh.

R. M. YOUNG.

ONEALES
ESCAPE
OUT OF THE TOWER
OF
LONDON.

ON

Thursday last being the 5. Day of this present *May*, 1642. Together with the supposed manner and *means of his Escape.*

Wherin is expressed all his trecherous Endeavours, Plots, and Conspiracies, wherein hee hath expressed himself a *Consanguinean* to that Rebellious Family in IRELAND.

Together with all the Articles exhibited against him, Likewise all his Accusations, averred and approved by divers Honourable Persons unto the *House of Parliament.*

LONDON:
Printed for *J. Wemster*, 1642.

Oneals Escape out of the Tower of London.

THese times, I beleeve are not unacquainted with the sinister disposition of *Oneal*, who for his wicked intentions in the last expedition in the North was committed by the House of Parliament to the Gate House, and afterwards hee was by the same power committed to the Tower, where he hath remained ever since. And upon the 4 of this present May as one guilty of the Allegations against him, hee made his escape both from the prison, and the present Iustice of the Law. The manner of his escape is after a very diverse manner supposed, and judged; some suspecting his Escape to be made in the disguise of a Porters Frock, wherby hee did delude his Keepers apprehension; others suspecting his escape to be made over the walls, either by the help of a Roap, or else by some other instrument, which the Assistance of his present Fears or Friends, did provide for him.

This Prisoner being for some space not seen as before in publique, a great Iealousie immediately possessed the Keepers breast; whereupon fearing that he might be suddenly taken with some extream melady, which might occasion his stay in his chamber, the Lieutenant and other Officers immediately went to his Chamber, suspecting, and fearing him to be dead; but upon their search, they found neither their prisoner, nor almost any thing in his Chamber, for between him and his boy, they had conveyed away from his bed one pair of sheets, one Table-Cloath, and one long Towell, which did confirm their former fears of his Escape. And now finding to be true, what they before but suspected, the Lieutenant for his own security, gave present information of his escape unto the Parliament, who no sooner received the News of his Escape, but wisely considering the dangers that might ensue the liberty of such an ill and disaffected Member, gave present Order for his apprehension, and gave Power and Commission unto the said Lieutenant of the Tower, to issue forth Warrants for his speedy Apprehensions.

The Allegations against him, which occasioned his imprisonment, I have briefly and faithfully set down.

Falsities in Daniel Oneale *his last Examination.*

M. Oneals *examination to the* 2. *interg.*

THat he delivered to Sir *Jacob Ashley* in complement from the King to this effect, That hee knew him and Sir *John Conniers* to be so gallant men, that hee never intended to place above them any man that was then under their command, *and more this hee said not to him of any thing that concerned the King.*

Disproved by Sir Jacob Ashley, *Int.* 2. *n.*

Contrary to this see Sir *Iacob Ashleys* Examination, *Interg.* 2. that at M. *Oneales* coming down, he told him, *that things being not so well between the King and the Parliament*, he thought a Petition from the Army would doe much good, and asked him if a draft of such a Petition were brought to him whether he would set his hand to it.

Mr. Oneale.

2. That he had no discourse with Sir *Iacob Ashley* for bringing up the Army to *London.*

Disproved by Sir Jacob Ashley, *int.* 7. *a.*

Contrary to this see Sir *Jacob Ashleys* Examination, *int.* 7. *a.* That M. *Oneale* telling him of the dislikes between the King and the Parliament, and of those things which were done to the disadvantage of the King, I replyed, I wondered that Councels above should be so laid as had been spoken of, of marching of the Army to the South, for they must fight with the Scots first, and beat them before they could move Southward, and that done, they must spoile the Countrey all along as they goe, and when they come to *London* they would finde resistance by the Parliam. and the Scots might rally and follow them.

M. Oneale.

3. That he delivered the like Message to Sir *John Conniers* as he had done to Sir *Iacob Ashley*, with this addition, that the King had sent him word, that he would have particular care of his fortunes, and other speech then this he had not with him, of any thing that concerned the King, nor delivered him, nor Sir *Jacob Ashley* any other Message or Letter from the King.

Disproved by Sir Iohn Conniers 1. *Examination, int.* 4

Contrary to this see Sir *John Conniers* 1. *Examination, int.* 4. That Master *Oneale* used perswasions to this Examinant, that hee would serve the King, and that if he did not he should be left alone, and would but ruine himselfe, for that all the Troopers under him, were that way inclined, that therefore hee should adhere to the King, and goe those wayes that the King would have him.

Sir *John Conniers* 2. *Examination, int.* 4.

See likewise Sir *John Conniers* in his 2. Examination, *int.* 4. That Mr. *Oneale* said unto him, that if he this Examinant had been well knowne unto the King would have written unto him, and that therefore he conceived that this Examinant should should doe well to write to the King. To which he replyed, that he could not serve the K. in that point, and therfore thought it would be of no use to trouble the King with this Letter.

Mr. Oneale.

5. That he never heard of any motion or intention to bring up the Army to *London.*

See this disproved before Sir *Jacob Ashley*, *int.* 7. *a.*

See Sir *Fulk Hunks*, *int.* 2. *a.* that *Oneale* dealt with him to have the troops move.

Mr. Oneale.

That he never had Communication with any about the procuring a Neutrality from the Scottish Army, nor ever heard of such a Proposition.

Disproved by Sir Jacob Ashley, *int.* 7.

7. Contrary to this, see Sir *Jacob Ashleys* Examination, *int.* 7. that Sir *Jacob* saying that He wondered that Councels above should be so laid as had bin spoken of, of the marching of the Army to the South, for they mvst fight with the Scots first, and beate them, before they could move Southward, and the Scots might ralley & follow them; to which *Oneale* replyed, what if the Scots could be made Neutrals, Sir *Jacob* said, that the Scots would lay Him by the heeles if hee should come to move such a thing, for they would never breake with the Parliament.

FINIS.

Reviews of Books.

Publications having any bearing upon local matters will be reviewed in this column.

The Jacobite War in Ireland (1688–1691). By Charles O'Kelly, Colonel in King James's Army. Edited by Count Plunkett, B.L., and Rev. Edm. Hogan, S.J. Dublin: Sealy, Bryers & Walker. Price One Shilling.

This instructive account of the eventful period described by the author, who was a participator in the great struggle between the two kings—James and William—is well worthy of attentive perusal. The Editors have wisely modernised the narrative, which in the original MS. is obscured by the quasi-classic names inserted in the curious manner of some books of the time. For instance, the following sentence—"Schomberg (more correctly Schonberg), having landed in the North of Ireland, took the town and strong castle of Carrickfergus, and advanced with his army near the city of Drogheda," originally appeared as—"Nisius having landed in the North of Cyprus, took the town and strong castle of Agidos, and advanced with his army near the city of Tremithus." Charles O'Kelly, author of the *Jacobite War*, was born in the Castle of Aughrane, Co. Galway, in 1621. He was educated in Belgium, fought against Cromwell, and subsequently served both in the French and Spanish armies. At the call of James, he raised a regiment to defend Connaught against the Enniskilleners, but was defeated at Boyle. He fought through the campaign, and, after the capitulation of Limerick, retired to his ancestral castle, where he wrote the foregoing work, and died in 1695. He is severe on Tirconnell, "handsome Dick Talbot," whose portrait, now in the National Gallery, Dublin, is reproduced as a frontispiece. Schonberg's abortive campaign, King William's landing at Carrickfergus and subsequent march to the Boyne, are described, and the notes afford much interesting matter tersely expressed.

Songs, Poems, and Verses. By Helen, Lady Dufferin (Countess of Gifford). Edited, with a Memoir and some account of the Sheridan family, by her son, the Marquis of Dufferin and Ava; with a portrait. London: John Murray. 1894.

This will certainly prove a most interesting book to all Ulster readers of poetry, and to the Irish public generally, with whom the noble Editor is a great favourite. Lady Dufferin's poetry has a cultured beauty and pathos all its own, and few of her pieces have been equalled in the great mass of Irish ballad poetry that has seen the light during the present century.

A very welcome portion of the book is the Memoirs of the Sheridan family, pointing out the long line of Celtic ancestry from which Lord Dufferin derives descent, and thus doubtless explaining the origin of the brilliancy of his own genius as a statesman and *litterateur*. The references to Clandeboye are warm and affectionate, whilst a place is found for Browning's lovely lines on Helen's Tower so well described by Tennyson:—

> "Helen's Tower here I stand,
> Dominant over sea and land;
> Son's love built me, and I hold
> Mother's name engraved in gold."

Lord Dufferin, in writing of his mother, says:—

"Helen, Lady Dufferin, or, to give her title in full, Helen, Baroness Dufferin and Clandeboye, was the daughter of Thomas Sheridan, and the grand-daughter of the Right Honourable Richard Brinsley Butler-Sheridan.

"The Sheridans, though they fell afterwards upon evil days, were originally an ancient, affluent, and important family, possessing castles and lands in the County Cavan, a tract of which is marked in the old maps of the period as 'the Sheridan country;'* but in Queen Elizabeth's time their property was escheated, as Thomas Sheridan bitterly complained before the bar of the House of Commons in 1680.† They were driven from their homes, and were forced, during the next two hundred years, to fight the battle of life under what were always discouraging and sometimes desperate conditions. It is perhaps to these persecutions of Fate that their continuous intellectual activity may be attributed.

"The first of the line who laboured in the world of letters was Denis Sheridan, the son of Donald and of a daughter of The O'Neill. He must have been born about the year 1600.‡

* "In Cavan, the ancient Brefny East, the families mentioned in an old map bearing date 1607 are the Sheridans, or O'Sheridans, and the O'Reillys."—*Notes on the Sheridans.*

† "In clearing myself of this aspersion [*i.e.*, of too great devotion to the interests of the Duke of York, afterwards James II.], I must say something which nought but necessity can excuse from vanity, in that I was born a gentleman of one of the ancientest families and related to many considerable in Ireland. In one County there is a castle and a large demesne, in another a greater tract of land for several miles together, yet known by our name. My grandfather was the last that enjoyed our estate; and my father, left an orphan at the beginning of King James's reign, found himself dispossessed and exposed to the world,—that whole County, with five others in Ulster, being entirely escheated to the Crown."—*Thomas Sheridan at the Bar of the House of Commons. 1680.*

‡ "Behind the Palace of Kilmore, where Bedell's bones repose, the traveller will come upon an intricate network of lake scenery among hills and wooded flats. Here is Trinity Island, where stand the remains of an

He had quitted the Catholic fold to become a Protestant clergyman and a devoted disciple of the saintly Bedell, Bishop of Kilmore, under whose direction he translated the English version of the Bible into Irish. Bishop Bedell died in Mr. Sheridan's house in the year 1642.

"From his sister, Sarah Sheridan, descended, in the third generation, the gallant General Sarsfield, Earl of Lucan.

"Denis Sheridan had four sons, three of whom were men of mark in their day—one of them, William, succeeding Bedell in the See of Kilmore; another, Patrick, becoming Bishop of Cloyne; while the third, Thomas, was the author of a very remarkable work, published in 1677, entitled, *The Rise and Power of Parliaments.*"

The tenderness of the effusions of Lady Dufferin addressed to her son shows forth the loving and affectionate nature of this admirable woman, who, in being truly human proves herself to be truly noble and nearly divine.

Ben Madighan and other Poems. By James H. Cousins; with Introduction by John Vinycomb, M.R.I.A. Illustrated. Belfast: Marcus Ward & Co., Ld. Price 2/-.

This little volume of poems shows an amount of cleverness not usually found in so young an author, and, apart even from its local allusions, is well worth perusal. The principal poem deals with classic ground—the Cave Hill—and contains some very effective passages. It is well illustrated and neatly printed.

Reliques of "Barney Maglone." The best pieces of this clever Belfast journalist are now in the press, and will shortly appear. The editing is being carried out by Francis Joseph Bigger and John S. Crone; whilst there will be an introductory memoir by D. J. O'Donoghue, and a portrait of the poet.

History of the Parish of Holywood. The occasion of the fiftieth anniversary of the consecration of the Parish Church of Holywood has given rise to this work, which will shortly be ready. All the known references to this ancient ecclesiastical foundation, and many details never before published, have been collected by Joseph M'Chesney, Holywood, and will be published at a popular price.

Life of John Churchill, Duke of Marlborough. By General Viscount Wolseley.

The following interesting paragraph on the Battle of the Boyne is extracted from the above valuable, interesting, and readable biography of Marlborough, from the pen of the present head of Her Majesty's Forces in Ireland:—

"The memorable and, historically, most important battle of the Boyne was the last occasion upon which two competitors for the Crown commanded in person. It was fought on Tuesday, July 1st, in a lovely, smiling valley, the picturesque scenery of which adds greatly to the romantic interest of the spot. The day was hot and clear; the serious fighting began at 10.45 a.m., and lasted only for about an hour and a-half, though the battle dragged on for some hours longer. The Irish, outnumbered, fought badly, and, failing to profit by their strong position, soon turned and fled. The English pursuit stopped at nightfall near the defile of Naul, some ten miles from Oldbridge. Its slowness and want of vigour can only be accounted for by William's state of physical exhaustion, the result not only of his wound upon the previous day, but of his great exertions throughout every phase of the battle, which had told severely upon his usual activity. Had Schomberg not been killed, the pursuit would no doubt have been as keen as the battle had been vigorous and daring. Seeing his Irish troops break and fly, James followed their example, and, escorted by some 200 disorderly horse, made at full speed for Dublin, which he reached between nine and ten p.m., and passed the night in the Castle. Next morning he started again with a dozen companions for Kinsale, and there took ship for France. In that country he spent the remainder of his ignoble life, despised by those who sheltered him, and execrated by the great bulk of the English people, whose liberties he had striven to crush, and whose religion he had sought to destroy. The battle of the Boyne is well known to Irishmen by the old song which contains these lines:—

'From all who dare to tyrannise,
May Heaven still defend us;
And should another James arise,
Another William send us!'"

old abbey, and many legends about the Sheridans cluster round this island. It is said that the first of the family settled here from Spain, being sent over by the Pope of Rome in the fifth or sixth century, and founded a school of learning on this island, which he enriched with a library of manuscripts. This insular university was presided over from generation to generation by one of the Sheridan family, and an Irish manuscript, now in the University of Rheims, was indited by one of the name. Considerably north of Trinity Island is Clough-oughter Castle, where Bedell was imprisoned. The castle stands on a small island, and is a beautiful ruin. Here lived Donald Sheridan, the father of Denis, who translated the Holy Scriptures into Irish, which were afterwards published by Robert Boyle, and are now known as the *Irish Bible*. Donald Sheridan was married to a daughter of The O'Neill, and had two sons—Denis and another—and a daughter who was the grandmother of the gallant Sarsfield."—*Notes on the Sheridans.*

Notes and Queries.

This column is open to readers desirous of obtaining or imparting information on questions of interest and obscure points of historical lore relating to the district.

"Upon yonder Belfast mountains
I heard a maid complain."

Mary Howitt, in her Autobiography, 1889, vol. i., page 62, says that her mother delighted in singing ballads and songs to her little girls. She gives the names of several, and among them is one beginning as above. Can any reader tell me who is the author of this ballad, and where I can procure a copy of it? The date given in the Autobiography is 1804–5 L. M.

* * *

Saintfield.—Close to the door of the tower of Saintfield Church, built into the wall, is to be seen a stone with the following inscription :—

PATRICK ▽ VR9V

It is sandstone, and appears from its rounded shape to have been the top of a niche, or a very small window or sedilia; or, what appears to me more probable, may have formed part of the chancel where the inscription could be seen, or of some tomb there. Its size is 21 inches in length, 4 inches from the centre of the arch to the top, and 11 inches at the sides. Can any reader explain the meaning of the inscription, or throw any light upon its origin? Nothing certain seems to be known about it in the neighbourhood, nor does Harris or any of the authorities I have consulted afford any help. Strange to say, the late Bishop Reeves had not remarked it, and could throw no light upon it when I consulted him. Saintfield or Tonaghnieve does not occur in his account of the ancient parishes, neither does Lisnegarric. The names have not been identified, or perhaps have been changed, and thus their history is lost. Tradition says the stone formed part of an older church, and was placed in its present position to preserve it when the tower of the present church was built in 1776. It is further said that this stone came originally from the old church of Lisnegarric, two miles away, which was burned down in 1641, where it formed the "memorial stone" over the door. The idea is that this old church was dedicated to St. Patrick, and that the inscription set this forth. I shall be much obliged for any hints which can throw light upon the subject. It has been suggested to me by some good authorities that it may commemorate some former vicar of the parish, V R being a contraction for vicar, and the 9 V being the date of his death.

C. H. WADDELL, Saintfield.

Belfast Ballad.—A ballad was sung at one time in Belfast on the wreck of the *Marchioness of Wellesley*, which occurred about 1820 or 1825 in Dublin Bay, whilst on a voyage to the West Indies. All or most of those on board were lost. Many sons of Belfast merchants and Co. Antrim people were going abroad on some mercantile speculation. The names of Raphael, Agnew, White, and Bigger, amongst others, were mentioned in the ballad. Can any reader give a copy of this ballad?

ARD-RIGH.

* * *

Belfast Guns.—Some old guns formerly stood on the Queen's Island before it was occupied by Harland & Wolff. These guns were recently sold by the Harbour Commissioners for scrap iron. They bear the inscription, "CARRON, 1726." Can any reader tell when or under what circumstances they came to Belfast? B.

* * *

Was Burns ever in Co. Antrim?—Some four or five years ago an old gentleman, now dead, told me that when he was a boy he knew an aged farmer who professed to have met Burns repeatedly in different parts of the north-east of Co. Antrim, at country jollifications especially, when the poet, he said, would sometimes sing his own songs for the company. According to this tradition he would seem to have been here "fou for weeks thegither." The point was thrown out to me by my informant as worth investigating. Since I first heard of it I have, at odd times, turned over a mass of *Burnsiana* in the hope of finding something that would corroborate the statement made, or disprove it; but my search has been fruitless. Can any reader help me to some light on this dark subject? I shall be much obliged for any information that this query may elicit. That Burns should cross to Co. Antrim is probable enough in itself for many reasons, but something better than abstract probability is desirable. To arrive at some record of the poet's sojourn in the North would be highly interesting, if he really did visit it as alleged. S. J.

* * *

Barrack Street.—For whom were the fine old houses in Barrack Street opposite the disused barracks built? Were they occupied by the military officers in 1798?

SON OF A GUN.

Clough-na-harty.—What is the meaning of the name "Clough-na-harty" applied to the ruins of the old castle near Silverstream, Greenisland? It is illustrated in *M'Skimin.* Is anything definite known of its history?

SORLEY BOY.

* * *

The King of France's Well.—What is the origin of this name? The well was situated on the Woodstock Road, Belfast, in a field below Grovefield, formerly the residence of Conway Blizard. Its site is now the middle of one of the new streets lately constructed off Woodstock Road. C.

* * *

Greencastle.—Has any reader a photograph sketch or drawing of the remains of the old castle that stood behind the Donegall Arms on the Shore Road at Greencastle?

CLOUGH CASTLE.

* * *

Donaghadee.—Is the following paragraph correct? It is taken from Harris' *Down*, 1774:—

"In the Church-yard of Donaghadee, on the Tomb-stone of a Sailor, whereon is cut an Anchor in one scutcheon and a Heart in another, is an Inscription, the Poetical part of which is in Terms relative to Navigation, thus:

"Here lieth the Body of Mr. James Davison, aged 51 Years, who departed this Life the 21st of January, 1607.

"Tho' Boreas Blasts and Neptune's Waves
Have tost me to and fro,
But now at length by God's Decree
I harbour here below.
Altho' at Anchor here I lie
With many of our Fleet,
Yet once again I must set sail
My Saviour Christ to meet."

W. H. M.

* * *

"Remember Orr."—In the Dublin *Press*, 1797, a detailed description is given of the appearance of William Orr, who was executed at Carrickfergus in that year, and a statement is made that a portrait was about to be painted. Was such a portrait ever made, or is there any correct representation of William Orr now in existence?

DESCENDANT OF A TEMPLEPATRICK ELDER.

* * *

Battle of Benburb.—I am strongly of opinion that the engagement between O'Neill and Monro was fought considerably nearer Benburb than is generally supposed. Could any reader point out an original authority for the ordinary statement that this conflict took place on the *right* bank of the Oona, near where it falls into the Blackwater?

W. T. LATIMER.

Bishop Averill.—Cotton states that John Averill, D.D., Dean and afterwards Bishop of Limerick, 1770–1, was a native of Antrim. What was his family connection with that town? The inscription on his monument in Limerick Cathedral deserves to be known in the North—

Hic jacet Recte Rev. JOANNES AVERILL, D.D.
Episcopus Limeriensis, obiit 14° Septris
1771, ætatis 58
Cujus si in Deum pietatem, in Regem fidem,
In Ecclesiam amorem si in æquales liberalitatem,
In omnes spectes benevolentiam.
Vix ætas ulla tulit parem, nulla superiorem.

Though Averill's dust thus humbly here is plac'd,
With no proud monument or titles grac'd,
Yet shall he live when Kneller's tints shall fade,
And sculptur'd trophies moulder in the shade.
The saint-like character his life imprest,
Is stamped indelibly on every breast;
And where the Muse's voice appears too weak,
The poor, the fatherless, the widows speak.

Cotton does not say whether there is a portrait of him by Kneller. O.

* * *

Annandale Peerage.—In Ballinderry Churchyard there is a stone bearing an inscription which may be of some importance in connection with this peerage. It is as follows:—"Here lieth the body of Mr. Thomas Johnston of Portmore, who departed this life 30th July, 1800, in the 90th yr. of his age He was descended from Hon. and Rev. Thomas Johnston, 3rd son of the Earl of Annandale in Scotland, who was rector of Drumgoolan and Vicar of Ballynahinch, Co. of Down, in the reign of King Chas. 1st."

T.

* * *

Moira.—In the *Rawdon Papers* edited by Rev. Edward Berwick, and published in London. 1819, several letters addressed to Sir Arthur Rawdon of Moira by the celebrated Sir Hans Sloane are given. In a note the Editor mentions that Sir Arthur Rawdon, on viewing Dr. Sloane's splendid collection, "sent James Harlow, a skilful gardener, to Jamaica, who returned with a ship almost laden with plants in a vegetating state. Many of the living plants succeeded in the garden of Sir Arthur at Moira, of which, I believe, some remain to this day." It would be of much interest to know if any of these are still to be found at the site of the old house.

JUVENIS.

* * *

Francois Thurot.—Are there any contemporary drawings or engravings of the landing of Thurot at Carrickfergus in 1760, and his subsequent defeat and death at sea? Is anything known of the silver cup presented to Col. Jennings with an address by the town, or of Thurot's watch, which is mentioned by M'Skimin as in the possession of a gentleman near Belfast? Is there any known portrait of Thurot? CARRICKFERGUS.

Miscellanea.

THE REGIMENTS OF SCHOMBERG'S ARMY.

IN Benn's *History of Belfast* an appendix is given, taken from the Pinkerton MSS., which shows the regiments of Schomberg's army, and the places occupied by them in the winter of 1689. It is a point of much interest to identify these regiments and fix their modern designations. The difficulty arises from the fact that they are not known by the present numbers, but by their colonels' names or titles.

REGIMENTS.

SCHOMBERG'S Regiment was stationed in the district between Lurgan and Killead. This was probably the French regiment known as Schomberg's Horse.

SIR J. LANNIER'S Regiment was at Downpatrick and Lecale. It is now the 1st Dragoon Guards, or King's Regiment. When stationed at Glenavy the officers presented a chalice with lid to the parish church "*In Honorem Ecclesiæ Anglicanæ.*"

COLONEL VILLIERS' Regiment occupied Donaghadee, Ballywalter, and Ballyhalbert. It is now the 2nd Dragoon Guards.

COLONEL RUSSEL'S was at Innishargie and Greyabbey. Modern name not known.

LORD HEWITT'S late regiment was at Killileagh and some other quarters in Co. Down. This is the Carabineers, formerly the 3rd Horse, now the 6th Dragoon Guards. R. Byerley became colonel, 30th December, 1689.

COLONEL COY'S was at Strangford. It was the old 2nd Horse. I do not know its modern designation. J. Coy was appointed colonel, 31st December, 1688.

LONGSTON'S Regiment was at Castlefin. Not known.

LORD CAVENDISH'S was at Drum, Derriaghy, and Malone. It was the old 4th Horse. Possibly this is the regiment now known as the 7th Dragoon Guards. William Lord Cavendish was appointed 31st December 1688. Harbord's Troop of Artillery was at Comber, &c., Provost Marshall's at Lisburn, Colonel Earle's at Sixmilewater. Three French regiments—De la Melloniere's, Camnon's, and De la Calimot's—are also mentioned.

INNISKILLING AND LONDONDERRY FORCES.

COLONEL WOLSEY'S and SIR ALBERT CUNNINGHAM'S at Belturbet. Sir Albert Cunningham's is now known as the 6th Inniskilling Dragoons. Cunningham appointed, 31st December, 1689.

COLONEL WYNNE'S at Ballyshannon and Armagh. Now the 5th Royal Irish. Colonel Wynne appointed 25th December, 1688.

HAMILTON'S at Belturbet. Not known.

LLOYD'S was at Monaghan. Colonel Edward Lloyd was appointed to 5th Foot on 1st May, 1689; but I do not know whether this can be the same, or whether the 5th Foot was an Irish regiment.

White's, Michelburn's, and St. John's are not identified.

TIFFIN'S Regiment, at Ballyshannon, is now known as 27th Inniskillings. Tiffin was appointed 20th June, 1689.

DRAGOONS.

The Royal Regiment of Dragoons was at Islandmagee.

LEVISON'S, now 3rd King's Own Dragoons, was at Moira.

FOOT.

Dutch Guards and Greben's Regiment at Antrim and Belturbet.

PRINCESS ANNE'S at Londonderry. Number not known, probably Kirke's Regiment.

STEWART'S, afterwards known as the 9th Foot, at Narrowwater. Now the Norfolk Regiment.

SIR JOSEPH HANMORE'S at Gilford, 11th Foot. Sir J. Hanmore appointed 31st December, 1688. Now the Devonshire Regiment.

WHARTON'S at Waringstown, 12th Foot. Colonel H. Wharton appointed 31st December, 1688. Now the Suffolk Regiment; pushed on to Belfast the day after landing at Groomsport.

EARL OF MEATH'S and Lord Kingston's at Lisburn. Earl of Meath was appointed to 18th Royal Irish, 1st May, 1689.

HASTINGS' at Belfast, 13th Foot. Colonel F. Hastings appointed 28th November, 1688. Now the Somerset Light Infantry.

HAMILTON'S at Clowney, 20th Foot, Lancashire Fusiliers. G. Hamilton, Viscount Boyne, was appointed 1st June, 1689.

BELLASYS' at Carrickfergus, 22nd Foot, Cheshire Regiment. Bellasis appointed 28th September, 1689.

LORD LISBURN, LOFTUS' at Ballinderry. Perhaps on the Irish Establishment.

HERBERT'S, 23rd Royal Welsh, at Rathvillan. Herbert appointed April 10th, 1689.

DEERING'S, 24th Foot, at Portadown, now the Welsh Borderers. D. Deering appointed 27th September, 1689.

EARL OF DROGHEDA'S at Tanderagee, possibly Irish.

There are also mentioned Jewell's, Donoy's, and Leested's Horse. The Prince of Wirtemberg's head-quarters was at Galgorm Castle, the Duke of Schomberg's was at Lisburn.

It is noted in Berwick's Collection that Colonel Cutt's and Colonel Babington's, with a regiment of Danish Horse, landed at Whitehouse and marched to Belfast on April 8th, 1690. Colonel Babington was appointed to the 6th Foot, 28th September, 1689. Colonel Cutt's Regiment is not certain. Macaulay says it was the 5th Foot, but his name does not appear on the list of its colonels. SIGMA.

SCHOMBERG'S ARMY. Since the above was in type the following has been received from one who is an authority upon the subject of the Williamite campaign :—

"Schomberg's Regiment was the French regiment of horse known by that name. There was also a detachment at the Dyan, for a field convenient to the village is still known as the camp field and the artillery field. Col. Wolsey's name should be Wolsely. Hamilton's Regiment was disbanded and formed part of a new regiment. White's, Michelburn's, and St. John's Regiments were disbanded, being numerically under the standard. Hamilton's Regiment was stationed at Clones." R. L.

1816.—On the 15th of May, the Earl of O'Neil's noble and venerable mansion, Shane's Castle, was consumed by fire. The fire, which was quite accidental, commenced in one of the chimnies, through which it burst with such violence into the drawing-room as to render all resistance to its progress unavailing. No part of the property was saved except the title-deeds and other valuable papers, with the family plate. Nothing could exceed the awful sublimity of the scene during the period of the conflagration ; the horizon, for miles round, presented an appearance similar to that witnessed in a summer's morning before the sun first bursts upon the view ; whilst the expansive waters of Lough Neagh displayed a sheet of living flame, reflecting upon the eye of the beholder the steady blaze of the burning pile.

The entire hills and rising grounds for miles around were covered with spectators, who beheld in profound and stupified astonishment the terrific devastation of that princely castle, where for centuries resided some of the most illustrious Kings of Ulster.—*From Old Magazine.* W. H. M.

SHANE'S CASTLE.

In her Diary, the celebrated Mrs. Siddons makes mention of having visited Shane's Castle in the year 1783. She wrote as follows :—

"When my Dublin engagement concluded, I made a visit to Shane's Castle, the magnificent residence of Mr. and Mrs. O'Neill. I have not words to describe the beauty and splendour of this enchanting place, which, I am sorry to say, has been since destroyed by a tremendous fire. Here were often assembled the talent, and rank, and beauty of Ireland. Among the persons of the Leinster family whom I met here was poor Lord Edward Fitzgerald, the most amiable, honourable, though misguided youth I ever knew. The luxury of this establishment almost inspired the recollections of an Arabian Night's entertainment. Six or eight carriages, with a numerous throng of lords and ladies on horseback, began the day by making excursions around this terrestrial paradise, returning home just in time to dress for dinner. The table was served with a profusion and elegance to which I have never seen anything comparable. The sideboards were decorated with adequate magnificence, on which appeared several immense silver flagons containing claret. A fine band of musicians played during the whole of the repast. They were stationed in the corridors which led into a fine conservatory, where we plucked our dessert from numerous trees of the most exquisite fruits. The foot of the conservatory was washed by the waves of a superb lake, from which the cool and pleasant wind came to murmur in concert with the harmony from the corridor. The graces of the presiding genius, the lovely mistress of the mansion, seemed to blend with the whole scene." W. H. M.

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The Editors will be obliged for information regarding any local historical structure not already pictorially recorded, especially those liable to destruction or alteration, in order that careful photographs may be taken of them, full arrangements having been made for so doing.

Next number will contain the first portion of the "Estate of the Diocese of Derry, 1622," edited, with notes and additions, by the Rev. W. A. Reynell, B.D., of Dublin, which has been unavoidably held over from the present number.

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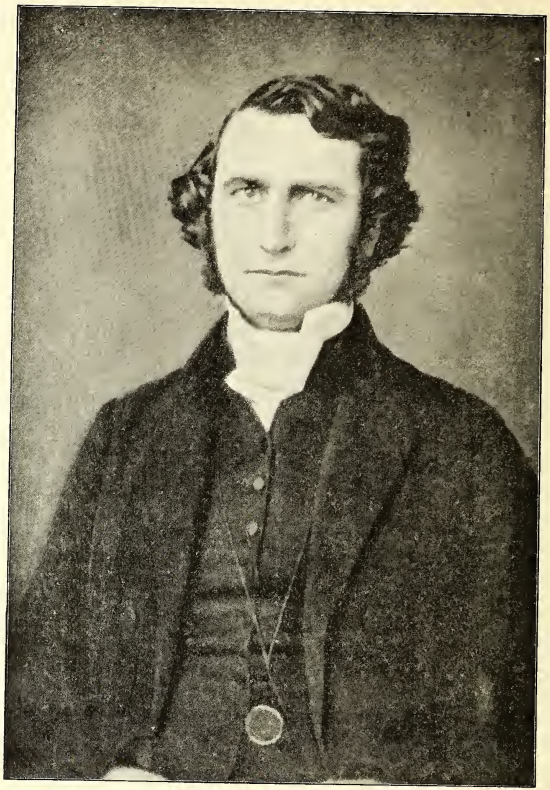


THE REVEREND WILLIAM REEVES, M.B., M.R.I.A.,
PERPETUAL CURATE OF KILCONRIOLA, IN THE DIOCESE OF CONNOR;
AUTHOR OF
"ECCLESIASTICAL ANTIQUITIES OF DOWN AND CONNOR AND DROMORE,"
CONSISTING OF A TAXATION OF THOSE DIOCESES COMPILED IN THE YEAR MCCCVI.,
WITH NOTES AND ILLUSTRATIONS.
MDCCCXLVII.

* * *

Born at Charleville, Co. Cork, 16 March, 1815; educated at Trinity College, Dublin, of which he was Scholar, 1833; A B., 1835; Med. Bac., 1837. Ordained Deacon, as Curate Assist. of Blaris (Lisburn), by Bishop Mant, 18 March, 1838, and Priest by Bishop Ponsonby, of Derry, 1839; Impropriate Curate of Kilconriola (Ballymena), June, 1841; Vicar of Lusk, 1857; Vicar Choral of Armagh, 1862; Prebendary and Rector of Tynan, 1865; Dean of Armagh, 1875; elected *ad interim* Bishop of Armagh and Clogher, 18 March, 1886; consecrated Bishop of Down and Connor and Dromore, in St. Patrick's Cathedral of Armagh, 29 June, 1886. Was Examining Chaplain of Bishop Mant, 1847; Diocesan Schoolmaster of Armagh and Connor, 1849–1858; D.D., 1850; LL.D. *Hon. Caus.* of Edinburgh, 1860, and of Dublin, 1871; Chaplain to Lord Primate Beresford, 1868–1885. Died in Dublin 12 January, and buried in the Cathedral yard at Armagh 15 January, 1892.

Memoir of Rev. William Lodge, LL.D.

To which are added some notes about John Lodge, Keeper of the Rolls; compiler of Lodge's "Peerage."

By the late Right Reverend WILLIAM REEVES, M.B., D.D., P.R.I.A., Lord Bishop of Down and Connor and Dromore.

(From an unpublished MS.)

R. WILLIAM LODGE was born in 1742. He was the eldest son, by Miss Hamilton, of John Lodge, Deputy Keeper of the Rolls, the celebrated antiquary and genealogist, from whom he inherited a large amount of the spirit of accuracy and patient industry which so signally distinguished the parent, and constituted him the *facile princeps* of his department in literature.

William entered Trinity College, Dublin, as a Pensioner in 1758, and obtained a scholarship in 1759 in the same class with Arthur Wolfe, afterwards Lord Kilwarden.* He took his degree of A.B. in 1761, and of A.M. in 1764. We have among his papers an Abridgment of Logic, written by him, August 6, 1757, and two other exercises dated July 25, 1758 and 1759 respectively. The year that he took his degree in the University, Dr. Richard Robinson was translated from Leighlin and Ferns to Kildare, with the Deanery of Christ Church *in commendam*, and while resident at Glasnevin seems to have become acquainted with John Lodge, at that time a person of great literary eminence. Dr. Robinson was raised to the Primacy in 1765, and two years after he was presented by Lodge with a large folio volume, beautifully written, entitled "Evidences of the See of Armagh," and embracing in it, in chronological order, all the documents on record connected with the Primacy in its various relations. And the year following he presented the Primate with another folio in MS., dated 1 January, 1768, entitled "A Common-place Book," treating in alphabetical order of every benefice in the diocese, from the archbishopric down to the smallest parish, giving under each, in chronological order, the names and dates of all the incumbents who

* Killed in the Emmet Insurrection in Dublin, 1803.

were on record. These two volumes are the result of immense research and of extreme labour.

Meanwhile, John Lodge's son, William, had entered Holy Orders, for on the 14 March, 1769, he was presented to the vicarage of St. Andrews, in the diocese of Down, one of the outposts of Primatial patronage, and from that day forward Primate Robinson never withdrew his hand from him until, after a steady ascent of the diocesan ladder, he placed him on the pinnacle, if not in rank, at least in emolument, of the preferment at his disposal.*

After a year's probation this initial appointment was resigned preparatory to his collation to the rectory of Lissan (Diocess of Armagh), 22 March, 1770. In the same year he commenced his connection with the Cathedral on being appointed a Vicar-Choral, by patent bearing date the 1 May. The year following he took to wife Mary Olphert, of Ballyconnell, in the County of Donegal, the marriage license bearing date 1 June, 1771. She died, aged 43, in the year 1799.†

After six months he took another step in promotion, being collated, 19 December, 1771, to the united rectories of Ballinderry and Tamlaght, and here he remained for eight years. During this incumbency he graduated Doctor of Laws, in qualification for the principal Surrogacy of the Diocese of Dublin. Having resigned Ballinderry and his vicar-choralship, on the 10 January, 1780, he was forthwith collated Rector of Derrynoose, in which parish he continued for ten years; and it was during his occupation of this benefice that Primate Robinson, by instrument dated the 29 August, 1785, appointed him Keeper of his newly-founded Library, and this situation he held until his death. On the 13 March, 1790, he received his final advancement, when his constant patron bestowed on him the Chancellorship of the Cathedral, with its lucrative parish of Kilmore. It was not, however, till the year after Primate Robinson's death that the affairs of the Library were reduced to a settled condition. In June, 1795,‡ Primate Newcome held the first Visitation of it; and at the second meeting of the governors, which took place on the 29 August the same year, Dr. Lodge presented his appointment, lodged his securities, took the oath of office, and was formally admitted Keeper.§ From that time he resided constantly at the Library, visiting Kilmore on every Sunday that was fine, except when his turn of preaching came round at the Cathedral. His last sermon there was on Septuagesima, the 14 February, 1813, and his signature appears in the Preaching Book at that date, under which is written, in a contemporary hand,

* He was one of Primate Robinson's executors. £500 was left to him, and £500 to his son Richard. Stuart's *Armagh*, p. 456.

† The following is the inscription on her tombstone in Armagh Cathedral burial-ground:—"Subtus conduntur Reliquiæ Mariæ Lodge, alias Olpherts, uxoris Gulielmi Lodge, Clerici, LL.D. Hujusce Ecclesiæ Cancellarii, &c. Obiit nono die Febr. A.D. 1799, Æt. 45. Febri confecta sex dierum spatio. O! cara et adamata conjux, Eheu! quam subito abrepta es! His saltem accumulem donis et fungar inani munere!"

‡ 1795. Rev. William Lodge, LL.D., Sovereign of Burough, Mar. 5. Resigned 24 June.—Stuart, p. 477.

§ The first Librarian appointed by his Grace Primate Robinson himself was the Rev. William Lodge, LL.D., Chancellor of Armagh Cathedral, a man of extensive learning and considerable talents.—Stuart, p. 538.

"Died 23rd inst.—a bright star set." He was succeeded at Kilmore by Richard Bourne, afterwards Dean of Tuam; and in the Library by the Rev. Richard Allott, jun. While he was at Derrynoose his father's mantle seems to have fallen upon him, as well to embellish as to endow. This remarkable man died in the early part of 1774, and his inestimable literary collection, every line of which was in his own handwriting, became the joint property of his widow (Edwarda Galland, an Antrim lady, his second wife) and his only surviving son, the subject of this memoir. Negotiations for their purchase were presently opened with the Government, and at length, on the 15 August, 1783, a King's Letter was obtained, reciting—"Whereas Lord Temple, late Lord-Lieutenant, in his letter to the Commissioners of the Treasury, dated 12 May, 1783, states that John Lodge's (late Deputy Keeper of the Rolls) manuscripts were very valuable, and that they have fallen into the possession of his widow, who, with the Rev. William Lodge, his son, offered to sell them to the Government, considering one-third of the value to be hers, and two-thirds the Rev. William Lodge's, and that he had agreed to purchase them upon a pension of £100 being granted to Edwarda Lodge, widow of John Lodge, and one of £200 a-year to the Rev. William Lodge, eldest son of the said John Lodge, both pensions to commence from 25 March, 1783, and be charged on the Civil establishment of Ireland; and he recommended that the manuscripts be deposited in the office of the Civil Department of the Chief Secretary to the Lord-Lieutenant: Command them to give the necessary directions to have the Letters Patent passed under the Great Seal for the above pensions.

(*To* LORD NORTHINGTON, Lord-Lieutenant.)

It is not recorded how long the widow survived, but her stepson received thirty payments, in other words £6,000. The collection amounted to 35 volumes, so that Government paid £200 a-piece for them all round; which enables us to form a rough estimate of John Lodge's celebrity, and the value which his contemporaries put upon his literary labours.

Transcripts, or rather rough drafts, of a small portion of these brought £155 at Sir William Betham's sale; and the British Museum secured another portion at a considerable cost. A larger share fell to our lot* in 1865, when we purchased, for £60, the residue, which was preserved in Ballynahone House.

SOME PARTICULARS ABOUT JOHN LODGE.

1742, August 6—He issued a printed Prospectus of his Peerage, 4 vols. 8vo, at £1 10s. 0d. per copy, sewed in blue paper. (This work was published in 1754, and republished, with additions by Archdale, in 1789.)

1743—The Report of the famous Trial in ejectment of Campbell Craig, lessee of James Annesley, was taken in shorthand by Mr. John Lodge; begun November 11. Folio. Dublin, 1744.

* The Armagh Library.

1751—Mr. John Lodge, of Abbey Street, appointed Deputy Keeper of Bermingham Tower Records, *vice* Hatton, removed.

1754—His Peerage published ; 4 vols. 8vo.

1754, May 13—Deputation to John Lodge, Gent., of the Rolls Office, *vice* Deane, dismissed.

1759, November 10—Appointment of John Lodge, Esq., to be Clerk of the Rolls during vacancy.

December 6—Permanently appointed Deputy Clerk and Keeper of the Rolls.

His offices are thus referred to by Archdale, in his edition of the Peerage, 1789 :—"When I reflect on the performance which, though imperfectly, I have attempted to revise, then do I deplore, and I am sure my readers will accompany me, the death of my much-valued friend, the author. To the desire of improving his Peerage of Ireland whilst in the various offices, as Deputy Keeper of the Records in Bermingham Tower, Keeper of the Rolls in the High Court of Chancery, and Registrar of the Court of Prerogative, and to the necessary attendance on the duties of his employments, the public owe his loss." (Advertisement, &c.)

1770—He published (anonymously) "The usage of holding Parliament, &c., in Ireland." Published by authority. 8vo. Dublin, 1770. Uriah Mason quotes and refers to this pamphlet as Lodge's (pp. 8, 9, 11, 12). Dr. Lucas was his annotator and republisher.

1772—He published without any name, in 2 vols. 8vo, Dublin, a collection of historical pieces, entitled *Desiderata Curiosa Hibernica.*

1773—Alive, and following his literary pursuits.

1774, March 15—Administration of his goods was taken out by his widow, Edwarda Lodge.

March 23—His successor as Deputy Keeper of the Rolls was appointed.

We may presume he died early in 1774.

His wonderful collection of Indices remained in the possession of his family for nine years, until they were purchased by the Government.

Through his son, Rev. W. Lodge, several of John Lodge's books, with marginal notes and corrections, came into the Armagh Library ; and a further accession was made about ten years ago by the purchase, from his grandson, of a large collection of his father's papers, with rough drafts of his clerical and other lists.

In the department of Genealogy he was the most distinguished compiler that Ireland has produced. Archdale is to him what Harris is to Ware.

His industry was unbounded, his appetite for compilation insatiable, and his accuracy such as stamps all that he did and all that he has left with unfailing reliability.

His son, the Rev. Dr. William Lodge, had a son, also William, who was Rector of Killybegs in Co. Donegal, whose widow still survives, and is possessed of a portrait of the remarkable individual who has shed a lustre upon the name.*

The family tradition is that John Lodge's wife was a Hamilton of the Abercorn family.

The Lodges came from Herefordshire.

Dr. William Lodge was the only survivor of nine children.

John Lodge was a great expert in shorthand, and almost all his note-books are full of it.

Really, there would be a pleasure in ferreting out materials for a good article concerning a man so learned, yet so modest ; such a benefactor to his country's literature, yet so painful an example of literary forgetfulness and neglect.

* Is this Portrait extant?—F. J. B., Ed.

Sepulchral Pottery.

By W. J. KNOWLES, M.R.I.A., F.R.S.A., IREL.

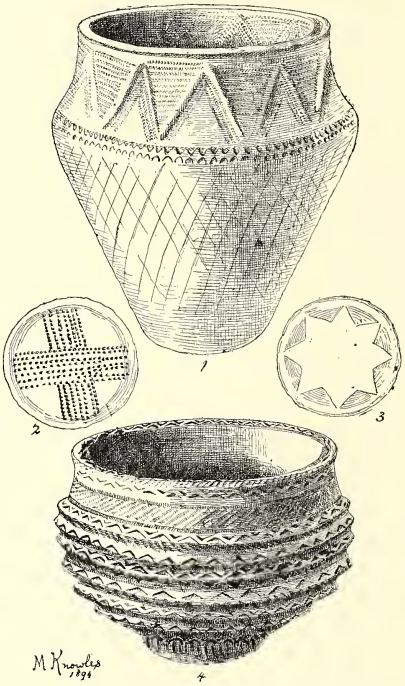
THE clay vessels used in the burial of the dead in pre-historic times have been divided by English archæologists into four groups—cinerary urns, incense cups, food vessels, and drinking cups. Canon Greenwell remarks that "this nomenclature is to some extent, and as regards some of them, misleading; but it has become so commonly used as to render it difficult, and perhaps inadvisable, to alter it." He says that those four classes of vessels "have been discovered, slightly varying in form and style of ornamentation, in many localities, from the Orkney Islands to the extreme South-west of England, and (except drinking cups) in Ireland. In the last-named country they are, and especially the food vessels, upon the whole, of better workmanship, and more elaborately and tastefully ornamented, than in most parts of Britain."

In England and Scotland, archæologists have better opportunities for examination of early sepulchral remains than we have in Ireland, as many of their places of pre-historic interment have remained uninjured to the present time, while cairns and barrows in the North of Ireland have, in great part, been removed in the course of reclamation by the farmers. We cannot often say, from any outward appearance of the surface, where an interment has taken place; and such instances as have come to light are rather in the nature of chance finds made by farmers or labourers while conducting their agricultural operations.

A find of this description came to my knowledge a short time ago. A servant girl of William Crawford, of Ballycloughan, about four miles east of Ballymena, while digging "potato shoughs," in order to provide loose earth to mould the potatoes which were planted in the ridges, dug up an urn and threw it on the ridge. It was then perfect and unbroken, but she struck it with the spade and broke a piece out of the lip. It received no further injury at that time, and Mrs. Crawford informed me that she had it all

complete inside a bowl, and offered it to Mickey M'Keever, an old man well known about Ballymena as a travelling pedlar and collector of antiquities, for half-a-crown. He offered her sixpence, which she then refused to accept, but owing to shifting it about from place to place the urn was always receiving further injury, and he at last got possession of it and brought it to me. I show it restored in Plate I., Fig. 4. It is a very handsome urn of the food vessel kind, 5 inches high, $5\frac{1}{2}$ inches wide at the mouth, and $6\frac{1}{4}$ inches at the

PLATE I.



widest part near the centre. The bottom is $2\frac{1}{2}$ inches in diameter, and is ornamented with impressed marks so as to produce the form of a star with eight pointed projections (see Fig. 3). The body of the urn shows six angular ridges, three above and three below a wider angular furrow which surrounds the central or widest part. Then there are series of stamped impressions, chiefly on the upper sides of those ridges, producing zig-zag bands; and over the greater part of the surface in other parts, from top to bottom, there are

numerous impressions, close together, like what would be produced by the milled edge of a shilling if rolled over a soft substance. The vessel was evidently not protected by a cist, and there was nothing in it when found, I was informed, but "a little ashes." Another small and unornamented urn was found in the same field, and several fragments of similar pottery have from time to time been found in adjoining fields, but all, except the vessel which I procured, had been thrown out and could not be recovered.

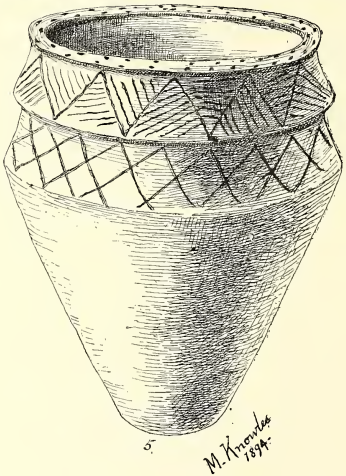
I show another urn which I obtained some years ago. It was found in a portion of ground called the "Thorny Valley," which is part of Hugh M'Mullan's farm in the townland of Dunfane, about two miles east of Ballymena. It was discovered by workmen whilst digging in the field. They accidentally came on the covering of a cist, which they removed, and found the urn below, resting mouth downwards on a flat stone. The sides of the cist were formed of five stones, which made a somewhat five-sided chamber. No implements of any kind were found, but there was a quantity of very white burned bones under the urn. The vessel was broken whilst being removed from the cist, and a neighbouring farmer was allowed to take the larger pieces away, and the smaller ones were thrown into the cavity that was made by the removal of the cist, and buried. The farmer who took away the larger pieces sometime afterwards gave them to me, and the owner of the field promised to dig where he had buried the smaller fragments and try to recover them. He has not yet done so, but, as I have the greater portion of the vessel, I am able to give a restored view of it in Plate I., Fig. 1. It is very elaborately ornamented on the upper portion, both outside and inside. There are elevated ridges on the outside dividing this upper portion into triangular spaces, and those having the apex downwards are filled in with cord marks running parallel with the lip of the vessel, whilst the others having the apex upwards show a few cord marks parallel with the raised bands. There is a sort of bordering of these marks round the ends of the cross markings, and also round the urn below the triangular spaces. Inside the lip there are similarly ornamented triangular spaces, but not so large as on the outside, and there are also no elevated dividing bands. The cord markings are rather peculiar, and must have been made by a cord formed by plaiting three other cords together in the way young girls plait their hair. Plaited hair or cord of this kind when impressed on a soft substance gives a sort of herring-bone pattern. Below the triangular spaces, and surrounding the vessel at the widest part, are two rows of indented marks made by some flat-pointed instrument. The portion below these marks at first sight appears to be unornamented, but on closer inspection numerous fine lines are seen crossing each other and forming diamond-shaped spaces. The vessel may be classed with the sepulchral urns. It is 13 inches high, 11 inches in diameter at the mouth, and 5 inches across the bottom.

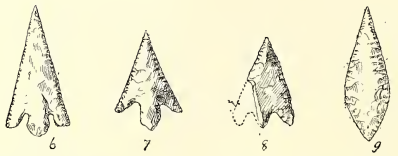
Several years ago I received, from the neighbourhood of Kells, Co. Antrim, the bottom portion of an urn, which is evidently portion of a food vessel. The fragment is highly ornamented, but as I have no portion of the rim I do not attempt a restoration. The bottom has, however, a cross marked on it,

and as such ornamentation is not common on urns, I show it on Plate I., Fig. 2. The cross is formed by dotted lines impressed by a bluntly-pointed instrument. The breadth of the bottom is $2\frac{3}{4}$ inches, and the vessel was probably somewhat larger than Fig. 4. There was brought with it a very beautiful leaf-shaped arrow-head of clear translucent flint, which, I was informed, was found inside. I show the arrow-head in Plate II., Fig. 9.

In Vol. IX., 4th series of the proceedings of the Royal Historical and Archæological Association, p. 109, I refer to four urns which were found some

PLATE II.





years previously in the neighbourhood of Cullybackey, and which came into my possession. They were found near the top of a natural mound of sand of conical shape in the townland of Galgorm Parks, three of them resting on stones with their mouths uppermost, but not enclosed in cists. The fourth and smallest urn was found inside one of the larger vessels. As they have never been figured I show three, which are ornamented, in Plates II. and III., Figs. 5, 10, and 11. The urn shown on Plate II., Fig. 5, is 15 inches high, 11 inches broad at the

mouth, and 4 inches across the bottom. The rim is formed of a band divided into triangles by scratched lines, and these filled in with lines running at different angles. This band overlaps another on which are scratched lines forming diamond-shaped spaces. There were found inside this urn, in addition to a quantity of calcined bones, three arrow-heads of flint, which had also been in the fire, and must either have been in the clothing of the person cremated, or thrown into the fire in order that they might accompany him in another

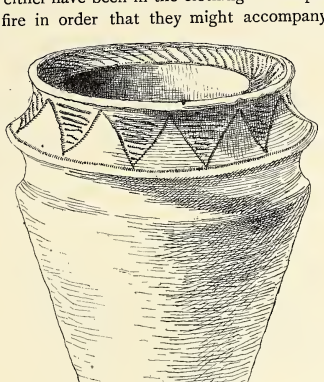
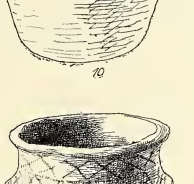
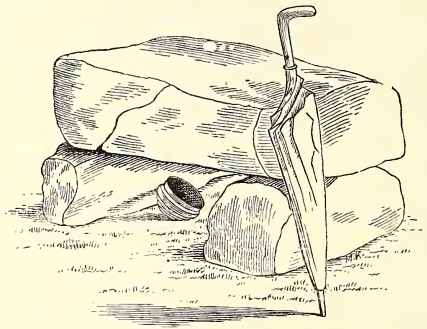


PLATE III.



world. They are very fragile, and one of them partly broken. I show them in Plate II., Figs. 6, 7, and 8. The second urn is of somewhat similar dimensions (about three-quarters of an inch less in diameter at the mouth, and one inch less in height), and has its rim also ornamented with triangular spaces, bounded by a sort of milled marking instead of scratches. Each alternate triangular space is filled in with similar lines. Diagonal lines also ornament the upper part of the rim which slants inward. Inside this urn, in

addition to burned bones, was found the smaller urn, which is shown on Plate III., Fig. 11. This smaller vessel is $5\frac{3}{4}$ inches high, and 6 inches wide at the mouth. It is ornamented all over with milled markings of the kind referred to above, forming triangular and diamond-shaped spaces. The fourth urn was somewhat smaller than Figs. 5 and 10, but resembled them in shape, and was without ornamentation. Those three larger vessels may be classed with the sepulchral urns, and Fig. 11 probably was a food vessel. They were all found close to the surface, and to the eastward of a small basin-shaped cavity on the top of the hill which was locally known as the "Devil's Punch-Bowl." This cavity was $4\frac{1}{2}$ to 5 feet in diameter, 2 feet deep, and surrounded by a raised rim 2 to 3 feet in breadth. The soil in the bottom and round about was quite black, and it was probably here that the cremation of the bodies whose remains were found in the urns took place. I expected that the hill had been used as a cemetery in pagan times, and invited the members of the



Cist in which Urn No. 6, Plate IV., was found, showing the position in which it was found. The same stones are now in the Grainger Collection, Free Library, Belfast.

Ballymena Field Club to assist me in making excavations; but although we spent a day in exploring the ground, we did not find any more urns. I kept close watch as the sand of which the hill was composed was carted away, but no more urns, or anything to indicate further interments, were ever found. In an adjoining hill of sand, in the same townland, I was informed that other urns had been found, but I was unable to obtain any particular information about them. These hills are isolated portions of a ridge of interglacial gravel and sand that passes up the valley of the river Maine from Galgorm to near Killagan Railway Station. Several urns have been, from time to time, found in those sands and gravels. I know of two found in the townland of Dunnagarron, two in the townland of Moylarg, and several in a field not far from Glarryford Railway Station. Some of those have no doubt been destroyed; but, besides those that came into my own possession, I know of at least two which are in the Grainger collection in Belfast.

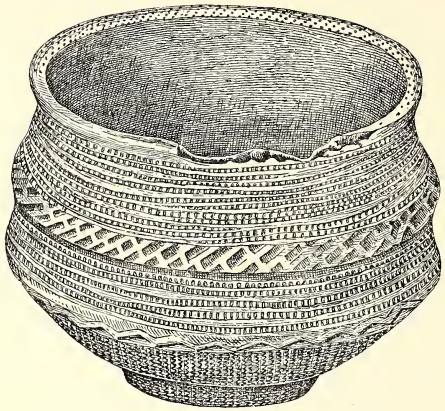
It is a great pity that so many of our beautiful sepulchral urns are broken and destroyed. One has only to look through our Archæological Journals to see how often they have been wantonly broken, and how general has been the complaint, with those anxious to save them, that such and such an urn was broken and could not be preserved. See the account of the pagan cemetery at Ballon Hill, Co. Carlow, by the Rev. James Graves, vol. ii. of the *Kilkenny Archæological Journal*, p. 295. Large numbers of these fictile vessels were found, but had been destroyed while planting trees. One man had smashed four perfect urns in a day, and another man had broken eleven which were found close together. At another spot a fine urn was found imbedded in sand, but it could not be preserved. Similar remarks are made by W. F. Wakeman with reference to vessels of the same kind found in another pagan cemetery at Drumnakeely, near Omagh. He was able to figure those beautiful urns, which you will see illustrating his paper at p. 499 of vol. ii., 4th series of the proceedings of the Royal Historical and Archæological Association. In reference to one urn he says, "The larger specimen is, unhappily, in fragments;" and about another he exclaims, "It was; alas! that I should write it *was*."

I had the pleasure of seeing, on several occasions, the pottery found by Dr. Schliemann, at Hissarlik, whilst it was on view at South Kensington several years ago, and I observed a good many vessels that were mended, and a number with large patches inserted to keep fragments together, and show the position they occupied in the original vessel. The new portions showed a lighter shade of colour than the old pieces they connected, so no one was deceived by the restoration. This method of dealing with broken ware was, to my mind, much superior to that of allowing it to go to loss, and much more instructive and pleasing to the eye than seeing a heap of fragments lying in the bottom of a glass case. I have observed a number of broken urns in the Belfast Museum, and I would suggest to the conductors of this Journal, many of whom are members of the Natural History Society who own the Museum, that they should have an experiment in restoration made with those vessels, and thus set an example which, I am sure, would have a beneficial effect in the preservation of sepulchral pottery throughout Ulster.

PLATE IV.

1

2



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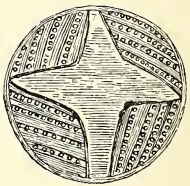


7

M. Knowles

OTHER FINDS OF W. J. KNOWLES.

Fig. 1.—Bone pin found inside an Urn from near Glarryford. Fig. 2.—A flint knife and five flint arrow-heads found inside Urns. Fig. 4.—A bronze dagger found inside Urn No. 3. Fig. 3.—Urn found at Corky. Fig. 6.—Urn found near Clough, Co. Antrim.

Belfast Maps.

A Record of Plans of the Town chronologically arranged, with copy of MS. Plan of Belfast [A.D. 1680] *in the British Museum.*

By LAVENS M. EWART, M.R.I.A.

(Continued from Part I.)

NOTE.—The size given in each case includes the marginal lines, or the printed matter in the absence of such lines, and is not intended to describe the size of the paper on which the map is printed.

Ordnance Survey.

THE original issues of this important undertaking were exquisitely engraved, and are veritable works of art. So creditable were they, that each sheet bears the names of the men who produced it—*e.g.*, "Engraved at the Ordnance Survey, Phœnix Park, under the direction of Lieutenant Larcom, R.E., in 1835, by Sergeant West of the Royal Sappers and Miners—the ornament by George M'Coy, the writing by James Aikman."

The **Map of Belfast**, on scale of five feet, or **60 inches** to the mile, is a grand compilation, and of very great service. It comprises 62 sheets, each 36⅝ × 24⅛ inches, and as one map it measures 21 × 22 feet. The perfect issue, however, is a lithographed daub in comparison with the perfect engravings comprised in the earlier work.

The **Index Sheet** (on **6-inch** scale) to the 60-inch maps forms in itself a self-contained map measuring 39 × 26 inches, and is a very comprehensive map of the town and surrounding country.

Excellent maps of Belfast, engraved by the Ordnance Survey, are given in the Municipal Corporations Boundaries Reports. That of 1832, on 6-inch scale, specially engraved, shows in coloured outline the proposed boundary under the Reform Act, being the County Antrim portion only of the town. The "Belfast Fort," or Rath, is shown, situate between Eglinton and Carlisle Streets as now existing. It measured 140 × 110 feet, and it appears as well on the ordinary 6-inch and 60-inch Ordnance Maps of early issue. This fort formed one of the points described in the original municipal boundary of the town as "An old Fort on the West of the Town, in a field belonging to Mr. Elliot, near a Brick-field on the left of the Old Lodge Road, &c."

The map, on 4-inch scale, beautifully engraved for the Report of 1837, gives the proposed Wards, chastely coloured, and takes in the County Down portion as well.

The Map in 1881 Report, on 1-inch scale, outlined in colour, is a modern "lithographed daub," and a frightful production! If the next issue of 1-inch maps is to be lithographed, this may be taken as a specimen of what is before us; but it is earnestly to be hoped that such may not be the case.

It may not be out of place here to refer shortly to the history of the Ordnance Maps.

The Original **Six-inch** Survey, or **County Map**, of Antrim (comprising 68 sheets) and Down (57 sheets) was made in the years 1829 to 1834, and the result was engraved and published in 1834 to 1836. That survey was revised on the ground in the years 1855 to 1860, and the result of the revision was engraved and published in 1859 to 1863. The original maps show roads, houses, plantations, &c., and are exquisite in execution; whilst the revised maps give, in addition, every field, &c., in detail, but are considerably behind the former in artistic merit.

The Original **Sixty-inch** Survey or **Town Map** of Belfast was made in 1858, and the result was engraved and published in 1861. That survey was revised on the ground in 1872, and published in the years 1872 to 1874. The size of sheet, &c., is given above.

It was again revised on the ground in 1882, and the result of the revision was *lithographed* in the years 1884 to 1886. A miserable production it is, compared with its predecessors. The explanation is that there was not time to engrave it, and of course in these degenerate days lithography is much cheaper; but even allowing for this, it might be much better than it is.

This survey shows each house accurately, and in the *engraved* maps the detail is so perfect that in public buildings every door and window is shown, and even internal columns, as in the case of churches, &c.

A new Survey is in hand, and will probably be published in 1896.

The **One-inch** or **General Map** of the whole of Ireland was prepared from the Revised Six-inch Survey, and the Counties of Antrim and Down were engraved and published between 1860 and 1862.

A Survey on scale of **25 inches** to the mile, or **Parish Map**, is in course of preparation, comprising 24,000 acres in Co. Antrim, from Belfast to Carrickfergus, and 25,500 acres in Co. Down, from Belfast to beyond Bangor; but the result of this cannot be published for some time to come. This scale is nearly equivalent to *one square inch to an acre*, and will be most useful to those who live to see it.

For each **County** there is an **Index Map** to the 6-inch sheets comprised in it. These were executed on the completion of the Original and Revised County Maps (6-inch), and serve as self-contained County Maps. The Original engravings are perfect *bijoux*. Unfortunately, the scale is not uniform, but varies according to the size of the county, being larger or smaller as may best fill the size

of paper on which it is printed. The paper is of uniform size (40 × 27 inches), but whilst, *e.g.*, Co. Antrim is on the scale of 3 miles to the inch, Co. Down is 2½ miles, and Dublin and Louth, being small, are 1½ miles to the inch.

The County Index Maps therefore cannot be joined together, which is a wonderful exception to the rule of perfection dominant in the conception and—save the modern work—execution of the Ordnance Survey.

Minor Maps.

It is not easy to draw the line as to what maps should and what should not be recorded in such a *resumé* as the present; consequently, the writer deems it well to give mention to every map that has come under his notice, no matter how unimportant they may seem to the present generation. But who can tell what interest they may not have to Macaulay's New Zealander when that time comes! The following may therefore be tabled as Minor Maps, and probably some of them may have appeared in earlier editions of the respective works:—

1830.—"Northern Tourist or Stranger's Guide to the North and North-west of Ireland, including a particular description of Belfast, the Giant's Causeway, and other objects of picturesque interest in the district referred to." By P. D. Hardy, M.R.I.A. Dublin: Currie, 1830. Has a plan of Belfast neatly engraved by Kirkwood. Size 6⅛ × 4¾ inches.

1842.—"Belfast and its Environs, with a Tour to the Giant's Causeway." By J. Huband Smith, M.A., M.R.I.A. Dublin: Currie, 1842. A map beautifully engraved by J. Kirkwood. Size 7⅛ × 6⅞ inches. In one corner is a table of the Mails from Belfast and Sailings of Steam Packets, which latter, being in very modest bounds, may be reproduced here:—

"Steam packets sail for London, Falmouth, and Plymouth every week; Liverpool, three times a-week; Dublin, once a-week; Glasgow, every day except Sunday; Stranraer, once a-week.

1843.—"Post Office Belfast Annual Directory. Printed by James Wilson for the Letter-carriers." Has the same map as Belfast and its Environs, 1842.

1849.—"Belfast and its Environs, or Stranger's Guide" (John Henderson, **1851**), has Map of "Belfast, with all the recent additions and improvements to the present date, 1849. Printed by W. J. Beattie." From same plate as the 1849 Map previously mentioned (p. 68), which has the 1660 Plan in one corner, but it is absent in this as well as in the 1854 Directory Map.

1852.—Size 6⅛ × 3¾ inches. From the same plate as in the Northern Tourist, 1830, but revised to date, and curtailed considerably at the base. It was evidently brought out again in connection with the visit of the British Association in 1852, as it is numbered with references to (1) Reception Room, (2) Music Hall, (3) May Street Meeting-house, and (4) Commercial Buildings. The Reception Room was at the Ulster Railway, and the meetings of the Association were held in May Street Meeting-house. The copperplate was picked up in Smithfield lately by James O'Neill, M.A.

1852.—"New Map of Belfast and the Suburbs," in Vol. I. of the *Belfast and Province of Ulster Directory* (*News-Letter* Office). Lithographed by Marcus Ward & Co., 6, Corn Market. Size 13¼ × 11¾ inches. Scale 2¼ inches, equal to 30 chains.

1854.—Vol. II. of *Belfast Directory* (*News-Letter* Office). By Marcus Ward & Co., 6, Corn Market. From same Plate as 1849 by W. J. Beattie, mentioned above, with considerable additions.

1854.—"Tours in Ulster." By J. B. Doyle. Dublin, 1854. "Map of Belfast, compiled from the Ordnance and Hodges & Smith's Recent Survey. By J. B. Doyle, 1854." Size 12¾ × 15¾ inches; scale 6 inches. This Survey is no doubt that referred to under 1850, but the latter takes in a comparatively small portion of the town.

1860.—"Black's (Edinburgh) Guide to Belfast." Size 7⅜ × 9¼ inches. Scale $1\frac{7}{16}$ inch, equal to 1,320 feet, or quarter-mile. J. Bartholomew, Edinburgh, engraver.

1861.—"M'Comb's Guide to Belfast," &c. Size 12 × 13 inches. Scale 1½ inch, equal to 1,320 feet, or quarter-mile. W. Murphy, Edinburgh, engraver.

1868.—Plan measuring 9 × 5½ inches. Engraved by Ward Brothers, Fountain Street, now Marcus Ward & Co., Ltd. A very clear, handy map, of convenient size, and has been used on later occasions, revised. See 1885 and 1894.

1870.—Ward's Map of 1864 in *Belfast* (*News-Letter* Office) *Directory*. See also 1884.

1872.—"Belfast Almanac," 1872, *et seq.*, has a plan 5½ × 8¾ inches.

1873.—"M'Comb's New Pocket Map of Belfast." Published by James Cleeland, successor to William M'Comb. Same as M'Comb's 1861 map, revised.

1877.—"Black's (Edinburgh) Picturesque Tourist of Ireland." 15th edition. Same map as 1860, revised. Numerous editions of this have been published.

1884.—"Guide to Belfast, Giant's Causeway, and North of Ireland." By Robert Esler, M.D. This guide was prepared for the Belfast Meeting of the British Medical Association. Map, 8 × 6 inches, lithographed by Wm. Strain & Son, shows the tram routes, but altogether is rather indistinct and hazy.

1884.—"Directory for Belfast and the Province of Ulster," *News-Letter* Office, has Marcus Ward's large map revised, central portion. Size 20½ × 27 inches.

1885.—"Map of Belfast," showing the routes taken by Their Royal Highnesses the Prince and Princess of Wales, 23, 24, and 25 April, 1885. Same as 1868 Plan. The routes are printed in different colours—that of the day of arrival being blue; that of Friday, red—visiting different public institutions, and cutting the first sod for the Alexandra Dock; and in the evening, coloured purple—to the Public Ball in the Ulster Hall, given by Edward J. Harland as Mayor; that of Saturday, green—departure by Northern Counties Railway.

1886.—"Ward & Lock's London Illustrated Guide to, and Popular History of, Belfast," with excursions in the neighbourhood. Map 5½ × 7½ inches; scale 1⅜ inch, equal to half-mile.

1891, *et seq.*—Belfast Almanac, has Marcus Ward's reduced map referred to under 1864.

1894.—Plan accompanying the very neat and instructive guide got up by J. Vinycomb, M.R.I.A., for the Meeting of the Library Association of the United Kingdom, held in Belfast on 4, 5, 6, and 7 September. It is the 1885 Plan, with revisions, and shows the tram routes. The various places likely to interest the visitors to the meeting are marked in red.

"**Baird's Railway Guide**." Map 21¼ × 15¼ inches, drawn by S. M. Cooper, has run for many years, and is within the reach of all, but cannot claim artistic merit.

ADDENDA.

1660.—A Plan engraved by J. & T. Smith, similar to that in Benn's *History*, gives the modern names to the streets as mentioned

under the 1660 heading, with which this paper commences (p. 62), and is apparently the source from which this error sprung.

1768.—"Plan and Estimates of the intended Navigation from Lough Neagh to Belfast, as surveyed by Robert Whitworth." Belfast is fairly represented on this Plan, and all the country seats, mills, &c., in the neighbourhood of the Lagan and Lagan Canal are shown from Belfast to Lough Neagh.

1819.—Bradshaw's Map has been reproduced in the recently-published third edition of *Belfast Fifty Years Ago*, by the late Thomas Gaffikin, who was perhaps practically "the oldest inhabitant," and with him disappeared a vast amount of local information, always ready when called for, and communicated with the greatest geniality.

1883.—"A Bird's-eye View of Belfast from the South-West, by D. Hanna, C.E.," although not strictly a map, yet is so comprehensive that it may well be mentioned in the present category. Dan Hanna was one of the last of the old school of draughtsmen which is now extinct. Their style of work was similar to that of the Ordnance Survey celebrities, and in neither capacity are there any left capable of doing the beautiful work which was common in the middle of the present century. This view, measuring 34 × 22½ inches, is nicely tinted, and is very scarce, only a few proof copies having been printed. It has been reproduced on small scale as the frontispiece in R. M. Young's *Town Book of Belfast*, having a bird's-eye sketch, showing the extent of the very small town as it was in 1690, ingeniously laid down in red on the larger map, thus showing at a glance the great difference in size between ancient and modern Belfast, after an interval of 300 years.

Belfast Harbour.—There are many Plans which need scarcely be brought into the present paper. They possess much interest as showing the different proposals as to Docks, treatment of the Channel, &c. One, however, may be mentioned, which has been reproduced in Benn's *History*, page 272, to which he gives the title—"The Castle of Belfast and its Vicinity about the year 1570." The Castle is shown in elevation, being the only building representing Belfast, and is probably the earliest representation of a castle at Belfast. The "Vicinity" extends to Olderfleet at Larne, taking in Island Magee in County Antrim, and to Bangor and the Copeland Islands in County Down.

1780-1808.—Lendrick's "Map of the **County of Antrim**, from actual survey, by J. Lendrick, 1780, engraved by S. Pyle;

republished, with the addition of the new roads, &c., to 1808, by J. Williamson." Size 56×41 inches, scale 1¼-inch to the Irish mile, with an equivalent scale of British miles. Although this does not represent the town of Belfast in much detail, the mansions in the neighbourhood are well shown, as also all over the county, with a table of reference to the noblemen's and gentlemen's seats. There is a considerable amount of information in the marginal tables, including a reference to bleach-yards, which numbered 79 in County Antrim and 3 on the County Down side of the Lagan. At present there are probably less than twenty bleach-greens in County Antrim. This was a very valuable map in its time, and has been frequently quoted. There is a good engraving of the Giant's Causeway in the lower left-hand corner.

1810.—Williamson's "**Map of County Down**, taken from actual Survey," measuring 41×47 inches, on scale of 1½ inches to the Irish mile, and corresponding scale of English miles, is similar in style to Lendrick's County Antrim Map. It has a large view of Downpatrick and a small vignette of Belfast, both well executed. Engraved by J. Taylor, at Donnybrook, near Dublin, and G. Shea, at Kilgobbin, County of Dublin.

Numerous other old maps exist of the Counties of Antrim and Down, as well as the Province of Ulster, and indeed of Ireland, which have some interest as regards Belfast, but they cannot well be included in this Record of Plans of Belfast.

It is to be hoped that other maps of Belfast may turn up, and be reported in this *Journal*. There must be many maps existing upon old leases, &c., giving detailed information of much value and interest.

ERRATA.—(PART I.)

Page 62, line 23, for 1785 *read* 1685.
Page 62, line 24, for 1660 *read* 1680.

Irish Manuscripts in the Museum, College Square, Belfast.

By P. J. O'SHEA,
Conductor of the Celtic Class in the Belfast Naturalists' Field Club.

1. Keating's *History of Ireland.*

2. O'Clery's *Vocabulary of Obsolete Words.*

3. *Wars of the Romans.* (A specimen of elegant penmanship.)

4. *Imitation of Christ.* (See Note.)

5. *An Irish Catechism*, with prayers, also extracts from Vallancey's *Grammar;* geographical names of Irish counties. Copied in a beautiful hand by Simon Macken, Whitepark, in 1788.

6. Bruighin Chaorthain,
Oidhe Chloinne Lir,
Oidhe Chloinne Tuireann,
Selections from Carolan's songs, &c.
Selections from Ossianic poems. Copied by W. MacFarlan, 1805.

7. Oidhe Chloinne Uisneach,
Tain bó Cualnge,
Miscellaneous matter relative to ogams and explanations of contractions in Irish MSS., a collection of words with their meanings, and some prayers and sermons. Copied in 1809.

8. *Deirdre*, and some miscellaneous songs and poems translated into English, as well as a few poems in the original tongue.

I have examined the above MSS., which were the property of the late Dr. Bryson, and were by him presented to the Museum. They are well bound, the handwriting is excellent, and the contractions common in Irish manuscripts are so well imitated that one sees at a glance the copies are the work of practised scribes. They are in an excellent state of preservation, with the exception of Keating's History, which has, unfortunately, some frayed leaves at the commencement and the end, rendering the text partly illegible. There is also a short paper manuscript, much soiled, bound up with one of the volumes, which I have not yet been able to decipher.

Of Keating's *History of Ireland* it is not perhaps necessary to speak at length. More than 100 years ago it was translated into English by Dermot O'Connor. This translation is a wretched travesty on the original. About 30 years since, the late Colonel John O'Mahony made another translation, which is by far the better, though the translator's copy of the original was faulty, and he appears in some places to have executed his work somewhat hastily.

In 1811, a Dublin solicitor, William Halliday—a clever Irish scholar who studied the language as a dead tongue—purposed printing Keating, with a translation side by side, but his early death at 26—an irreparable loss to Irish literature—cut short the laudable project after the first part was printed and translated. The remaining portion is still in manuscript. As a master of limpid and elegant Irish, Keating owns no superior, and has few equals.

O'Clery, better known as the chief of the Four Masters, compiled a vocabulary of obsolete Irish words of great use to scholars. This work was printed at Louvain in 1643, and the museum copy, made in 1804, appears to be a faithful reproduction of this rare book.

The Museum copy of the *Imitation of Christ* is not, I believe, generally known. It is in the Ulster dialect. There are verbal differences between it and the recognised translation by the Rev. Daniel O'Sullivan of Munster, made in 1822, and I am of opinion that the rendering of Father O'Sullivan is independent of the Northern translation, of the existence of which probably he was not aware.

Competent critics are loud in their praises of the beauty and faithfulness of the Southern translation. From a cursory examination of the Northern production, I should be inclined to say it is very good, and not much inferior, if at all, to the Southern version. One would wish for more information regarding this excellent manuscript and its forgotten author.

The Fate of the Children of Lir, *The Fate of the Children of Tuirenn*, and *The Fate of the Children of Usna* are known to readers of Irish as the *Three Sorrows of Story-telling*, a description not at all inept when we consider the tragic nature of these romances.

Moore founded his rolling melody, "Silent, O Moyle," on an episode in the *Children of Lir*, and the wail of Finula, the daughter of Lir, during her nine hundred years' transformation, has often brought tears to the eyes of many a housewife by an Irish fireside. In historic Tara and bloody Muirhevne, *The Fate of the Children of Tuireen* opens, and after the wanderings of the three brothers over the world in quest of an *eric* with which to expiate their deed of blood, we see them at length coming back over the green sea, wounded to death, the heroic elder propping the head of the younger brother to satiate his desire for a last look at the Irish hills ere death would close his eyes for ever.

This scene is quite dramatic, and in some parts rises almost to the sublime. The exile of the sons of Usnach is, however, more dramatic still. It is in an especial manner an Ulster romance, and plunges us into the cycle of the Red Branch Knights. Deirdre, the woman of extraordinary beauty, flees from

the face of Conor mac Nessa away to Alba (Scotland), with Naisi her lord; is inveigled back through the wiles of the love-stricken Conor, and the sad prophecy of the Druids is fulfilled. Deirdre's fears are justified.

A, Naeiſe! ſeuċa an nél
Do ċiu ſunna 'ſ an aéṛ!
Do ċuiſa óſ Eṁain uaiṫne
Fuaṛ-nél ſola ſoṛ-ṛuaiḋe.

"O Naisi! hither turn thine eye
And view yon cloud upon the sky!—
Direct above Emania green,*
A cloud of blood is dreadful seen!"

Ġaḃaſ bíoḋgaḋ tṛe 'ſ an nél
Do ċiu ſunna 'ſ an aéṛ,
Saṁalta ṛe cṛú ſola,
An nél uaṫmaṛ imṫona ic.

"The awful sight my soul alarms,—
A certain sign of pending harms!
The border's of a bloody hue!—
So thin that I can see it through!
O, Usnach's sons! of matchless might,
Go not to Eman's walls to-night."

We get a glimpse of the mighty hero, Cucullain, about to embark on his short and glorious career, to stand like a god in the tempest, stemming the tide of foes on the confines of his beloved Ulster. Conall Carna peeps into the saga, and we seem to hear, across the centuries, the clashing of his sword. Fergus mac Roig, another Ulster hero and poet, the reputed author of the celebrated prose epic—*The Tain Bo Cualnge*, figures in this romance like an avenging fire-god with a dripping falchion; he is banished, and flies with a chosen band to the banner of the imperious Maive, the Queen of Connacht—"Maive of the dark-white chariots"—there to sow the seeds which fructified and eventually produced the cataclysm of the *Tain Bo Cualnge* and the Seven Years War.

Of Deirdre herself—the marvellous beauty, the betrothed of King Conor mac Nessa, enveloped in a cloud of woe—it may be said that the star of her nativity, as exemplified in the Druid's prophecy, affords us an early illustration of the part which fair woman has played in the drama of our country's destiny.

"For Naisi's love I fled my royal lord,
I fled Ultonia's treasures, throne, and king.
. . . . . .
Naisi!—my life existed but in thine,
And now thy gen'rous mighty soul is flown!
Why should this body long imprison mine?
Why does your Deirdre linger thus alone?"

The Museum copies of the *Three Sorrows of Story-telling* are, I believe, identical with texts used by the Gaelic Society of 1808. The date at which the originals were committed to writing, or whether they themselves are copies

* The great royal residence near Armagh.

of an older original still, is, I believe, an unsettled question. I do not feel competent to even hazard a guess. The language of the copies is not old Irish.

The extracts here quoted appear to be in the language of six or seven centuries ago. It may be added, however, that some of the members of the Gaelic Society—notably O'Flanagan, one of the editors—were not friendly to the well-known canon of Irish orthography—the *caol le caol*. Hence, if O'Flanagan departed from that mode of spelling, his rediction would present a more archaic form than the age of the originals would warrant.

NOTE.—The Rev. James O'Laverty, P.P., M.R.I.A., Holywood, writes under date 19 November, 1887, in regard to this MS. as follows :—

THE IMITATION OF CHRIST.

AN IRISH TRANSLATION.

TO THE EDITOR.

SIR,—*The Imitation of Christ* has been translated into almost every language. There was published in 1822 a translation into Irish by Father Daniel O'Sullivan, which was supposed to be the first translation of that celebrated book into the language of our country. Some years ago, however, I purchased in Dublin a lot of Irish manuscripts, one of which was lettered on the back *Irish Sermons*, but when I examined it I found that it was a translation into Irish of the *Imitation* written in English letters. At the end of the third book is written in Irish, in the same hand-writing, the following entry—"The third book on the interior illumination of the Heart is here finished on the 29th day of the month of June, 1762." Derrynoide, a townland in the parish of Ballynascreen, and the manner of serving Mass for a priest of the order of St. Dominick being entered on some vacant leaves, induced me to suppose, as I stated in my *History of Down and Connor*, vol. ii. p. 174, that the translation had been made by one of the Dominicans of Coleraine, who, about the year 1762, were frequently located about Ballynascreen. At the late conversazione in the Belfast Museum, I exhibited this manuscript, and I then learned that among the Irish manuscripts presented to the Museum by the late Dr. Bryson, of Belfast, was a translation of the *Imitation*. On comparing the manuscripts I found that they were copies of the same or of one another. The Museum copy is written in Irish letters, in most beautiful handwriting, and contains a few of the Irish contractions. The translation is named—*Toruigheachd na bhfreun air lorg Chriosda*—"The following of men in the footsteps of Christ." There is prefixed to it a preface, in which the writer laments that though the *Imitation* has been translated into almost every language it has not heretofore been translated into Irish, and on that account he has ventured to print and publish it in the language of the Gael. The preface is principally devoted to a biographical account of Thomas-à-Kempis, who, the translator says, was born in the year 1380, that is 382 years ago, which shows that the translation was made in 1762. As my manuscript was finished as far as the end of the book on the 29 June, 1762, it seems probable that it is the original; for it is difficult to see, if it were a copy, how it would have been made so early in that year. At the end of the Museum copy is the following entry :—

"SUBSCRIBERS' NAMES,

Antonius Garvey D. e p.
Theo. M'Cartan, Dun. e p.
Dominick M'Cartan, Clonbharachan, Esq.
John Crowley, of Ballycillbeg, Esq.
Terence Linch, of Lochanisland."

The work, it is almost certain, never was printed, and, though we do not know to whom to attribute the honour of the first translation into Irish of the *Imitation*, a few words on each of the subscribers who encouraged the good undertaking may not be out of place.

Anthony Garvey was Bishop of Dromore from 1747 to 1766. Theophilus M'Cartan was Bishop of Down and Connor from 1760 to 1778; he resided in Loughinisland, and was interred within the M'Cartan chapel in the insular cemetery of Loughinisland, under the same tombstone

that covers the remains of Dominick M'Cartan, the next subscriber; that gentleman was a farmer in the townland of Clanvaraghan, where he died, at the age of 78 years, in 1772. The Rector of Kilmegan, in his report made in 1765, in the House of Lords, on the number of Papists in the parish, returns among the Papists in Clanvaraghan—"Dominick and Ann M'Cartan, 2 sons, 3 daughters, 2 grandchildren, 7 servants." His wife was Ann O'Neill, of Ballymoney, in the parish of Kilcoo. Of his sons nothing is known; his daughter Ann married John M'Cartan, of Castlewellan, and died in 1833. Dominick was the recognised chief of the M'Cartans; hence, though he was only a farmer, his name is entered in the list of subscribers before that of an estated gentleman. John Crowley, of Ballycillbeg, is John Crolly, of Ballykilbeg, who was father of George Crolly, known among the people as "the last Baron Crolly," because the Crollys, or De Swordes, were formerly barons of the Palatinate of Ulster. This George mortgaged his property to an attorney in Downpatrick named Brett, and died in 1780. Ballykilbeg was sold in 1784 for £4,100 to William Johnston, but after the lapse of 100 years the most of it has passed by purchase from his descendant and namesake to James Craig, of Sydenham. Terence Linch, whose name appears last in the list of subscribers, was a schoolmaster in Loughinisland. One of his sons, according to the late John W. Hanna, was Patrick Lynch, secretary of the Gaelic Society, who wrote the *Life of St. Patrick*, which was published in 1810. It was he who supplied the curious stories and descriptions of antiquities in the vicinity of Dundrum and Loughinisland, which are given as a parsing exercise in Nelson's Irish Grammar. As the subscribers belonged to Loughinisland or its immediate neighbourhood, it would seem that to that locality should be attributed the honour of having first translated into Irish the *Imitation of Christ*. The preface, from the familiarity with monastic terms displayed by the writer, seems certainly to have been written by a member of a religious order. It is very probable that the translation was made by a Dominican of Mon'yscalp, or by one of the Franciscans of Drumnaquoile, where these Orders had found what in those days they termed *Locus Refugu*.

The following letter from the Rev. Charles Scott, A.M., appeared subsequent to the above in the *Belfast News-Letter*:—

A short time ago the Rev. James O'Laverty, P.P., published an account of an Irish translation of *The Imitation of Christ*, which is amongst the Irish MSS. of the Belfast Museum Library. There are some additional facts which may be of interest.

Some years ago, hearing that there were Irish MSS. in the Museum Library, I examined them, and found amongst them this interesting work. J. Maitland, of the Linen Hall Library, some time after, brought me a letter, inquiring for a Belfast copy, from Ed. Waterton, the son, I believe, of the eminent naturalist. I was glad to be able to tell him that there was a Belfast copy, and that it was in the Museum Library. I undertook to reply to the letter, which possesses a melancholy interest, as the writer is now no more. It is as follows:—

"Deeping Waterton Hall,
"Market Deeping, *April 17, 1886*.

"SIR,—I have been informed that in the Town Library of Belfast there is a MS. translation of *The Imitation of Christ* of Thomas à Kempis into Irish.

"I should be very much obliged if you would have the kindness to inform me what is the date of this translation, and by whom it was made, and also whether it has ever been printed?

"I have the Irish translation of 1822. I see that Gill & Son have another Irish translation in hand, but I am not aware if it is yet completed.

"It may interest you to know that I have nearly 1,100 editions of the *Imitation* in my library.

"I remain, Sir, faithfully yours,

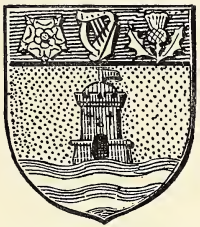
"EDMD. WATERTON, D.L., J.P., F.S.A."

Seeing an Irish translation, belonging to the Rev. James O'Laverty of Holywood, on exhibition at the recent conversazione at the Museum, I informed him of the copy in the Library upstairs, of which he was unaware. I am glad to find that he has examined it. He believes its date to be 1762, and that it was probably written near Loughinisland. In my reply to Mr. Waterton I stated that the author was probably a person belonging to the diocese of Dromore, as in the list of five subscribers the diocesan would come first; the next name is that of the Bishop of Down—"Theo. M'Cartan, Dun. ep."

The Seals and Armorial Insignia of Corporate and other Towns in Ulster.

By JOHN VINYCOMB, M.R.I.A., BELFAST.

(Continued from Part I.)



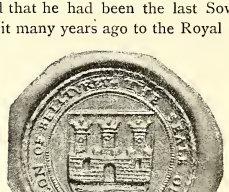
ARMS OF THE BOROUGH OF BELTURBET AS BLAZONED BY MOLYNEUX, ULSTER, IN THE GRANT OF ARMS, 1613.

Belturbet.

BELTURBET, Co. CAVAN. Population in 1891, 2,000. This thriving market town, about four miles from Lower Lough Erne, is situated on the river of the same name, which is here crossed by a handsome bridge of three arches. When the water of the Lough is sufficiently high, steamers and barges can get up the river from the lake, the drainage of which has been carried out in recent years. Belturbet in 1613 received its first charter, whereby King James, on petition of the inhabitants, and for the purpose of furthering the Plantation of Ulster, incorporated the village and its precincts into a borough, and empowered them to return two representatives to the Irish Parliament. On the Union with England in 1801, £15,000 was awarded as compensation for the abolition of its franchise, which was paid to the first Earl of Belmore, who had a short time previously purchased the borough (probably from the Earl of Lanesborough). It comprised the town and precincts, forming a district termed "the Corporation," the boundaries of which were clearly defined.

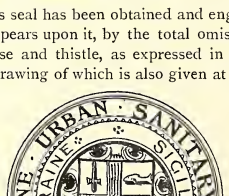
Belturbet appears to have had a grant of arms by Molyneux, Ulster King of Arms, in 1613, namely :—OR, *a tower with dome and pennon* GULES, *in base waves of the sea proper: on a chief of the third, a harp of the field, between a rose argent and a thistle slipped proper.* In the rough draft in Ulster's Office the "waves of the sea" are represented heraldically, *i.e.*, *Barry wavy, azure and argent.* "The Armes of the Towne or Borogh of BEOLTIRBERT in the county of Cavan, set forth at the request of Stephen Butler als Botterler Esqr first Provost of that Borogh and at the request of the free burgesses of the same for Confirmation whereof I have heere unto set my hand and seale this 21st of June Ano Dni. 1613, the eleventh yeere of the raigne of the most high and mightie Prince James by the Grace of God King of greate Britaine, France and Ireland, defender of the fayth, &c."

In a letter of the 11 October Lord Belmore writes—"With reference to your note at page 38 of the first number of the *Ulster Journal of Archæology*, I can tell you where to find the corporate seal of the borough of Belturbet, which was one of the first Lord Belmore's nomination boroughs at the time of the Union. This seal was given to me somewhere between 1856 and 1862 by my then agent, the late Paul Dane, of Killyhevlin, Enniskillen. I understood from him that it came into his possession from his father, Richard Dane, his predecessor in the agency of my Fermanagh Estates, and that he had been the last Sovereign of the Borough of Belturbet. I presented it many years ago to the Royal Irish Academy."



SEAL OF THE CORPORATION OF BELTURBET, ORIGINAL NOW IN THE ROYAL IRISH ACADEMY.

An impression of this seal has been obtained and engraved above. A strange discrepancy, however, appears upon it, by the total omission of *the chief* bearing the harp between the rose and thistle, as expressed in the blazon of Molyneux, Ulster King of Arms, a drawing of which is also given at head of this article.



PRESENT SEAL OF THE COMMISSIONERS OF COLERAINE.

Coleraine.

Coleraine, a seaport and market town, the second in importance in the County of Derry, situate on the River Bann, four miles from the sea, comprises a municipal area of 207 acres, the population of which in 1891 was 6,708. The town is built on each side of the river, over which a splendid stone bridge was erected in 1844. The portion on the west side is called Waterside, and Killowen. The town has long been celebrated for the fine quality of its linen manufacture and the excellence of its salmon fisheries.

The earliest notice we have of Coleraine is in connection with the missionary visit of St. Patrick. *The Tripartite Life of St. Patrick* relates that when the Saint arrived in Dalaraide he found the territory parcelled out among the 12 sons of Caelbad, a prince who had been King of Ulad, or Ulidia, and of Ireland for

one year, and was slain in 357. It was here he erected a monastery on land granted him by Naorluaġ. Coleraine, in Irish Cuil ꞃaċin (pronounced cooil-rawin), takes its name from the words Cuil ꞃain—"*Ferny Corner.*" The place is of remote antiquity, judging from the numerous forts in the vicinity. The original town, which subsequently became the chief shire town of the County of Coleraine, dates from very early times. In A.D. 540, it had a priory of Canons regular, of which St. Carbreus, a disciple of St. Finian, first Bishop of Coleraine, was abbot. The place suffered greatly from the incursions of the plundering Danes no less than from native troubles. In the reign of Elizabeth it became, with the whole of the province of Ulster, forfeited to the Crown; and in 1585 Her Majesty, by her Deputy, Sir. J. Perrot, formed O'Cahan's country into the county of Coleraine, the county being named from the chief town in the district. James I., in 1613, granted this entire district to a number of London merchants, who were incorporated by charter under the designation of "The Governor and Assistants of the New Plantation in Ulster," and from that period the name of the county was changed to "Londonderry."

The inhabitants of Coleraine received a Charter of Incorporation from James I. in 1613, by which the Government was invested in a Portreeve, Free Burgesses, and Commonalty, and by another Charter of the same year, in a Mayor, Recorder, Chamberlain, Coroner, twelve Aldermen, and twenty-four Burgesses, assisted by Town Clerk, Prothonotary Sergeants-at-Mace, and other officers.* Previous to the Union, the Borough returned two members to the Irish Parliament, and from that time till '85 it returned one member. Since the '85 redistribution the representation is merged into North Derry. The property of the extinguished Corporation is now vested in Commissioners elected under the Towns Improvement (Ireland) Act, 1854.

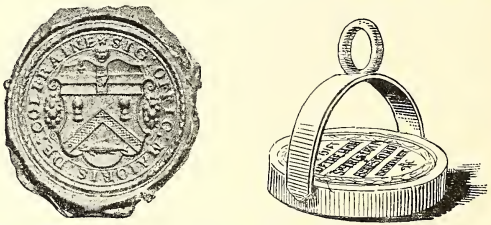
The Commissioners' seals, of which there are two in use at present, the earlier seal set in a handle for sealing in wax, bear the usually accepted arms, viz. :—*Argent a cross gules, in the dexter chief a sword erect* of the last (the arms of London City), *and in the sinister chief a fish ppr.* The shield is set within a garter bearing the legend "*Sigillum villae Coleraine,*" an outer circular band bearing the words, *Commissioners*, 9 *Geo.* 4. *c.* 82, 3 *and* 4 *Vic.* 10 s. This is figured in Lewis's *Topographical Dictionary* and Debrett's *House of Commons* as the arms of Coleraine. The other seal, somewhat larger, is a steel die in an embossing press for stamping documents; it is engraved in a broader, bolder manner with the same shield and legend, but without the garter. Round the margin are the words "*Urban · Sanitary · Authority · Coleraine.*"

Not satisfied with these, believing there should exist an earlier seal of the old Corporation if its whereabouts could be traced, John Dillon, of Coleraine, an authority on antiquarian matters in the North, and an indefatigable collector, in answer to my inquiries as to the old Corporate Seal, writes to me, "You have given me a difficult task, and I have been working at it ever since the receipt of your letter. The Municipal Act of 1840 disfranchised our old Corporation, and all that has really come into the possession of our Town Commissioners are the sword, mace, and chain box; as for the chain itself, the old gold one was melted down, and a copper gilt substitute handed over in its stead. . . . So carelessly were

* In 1616 the Mayor of Coleraine was presented with a gilt sword by the London Companies. It is one of the few relics of the old Corporation now in the possession of the Town Commissioners. The sword is a genuine *Andrea Ferrara*, having a two-edged blade, 48 inches long from the point to the wide cross-guard, which is beautifully chased in low relief, and hilt 9 inches long, and both hilt and guard retain traces of their ancient gilding. The maker's name and marks are engraved on the blade. The scabbard is covered with crimson velvet. The whole is in a fine state of preservation.

the old municipal documents preserved, that William Eccles, B.L., Clerk of the Town Commissioners, informs me that there are very few in his possession, and the bulk of the municipal documents prior to his entering office had been disposed of as waste paper. . . . Not being able on first enquiry to find any trace of the old seals, I commenced to hunt up documents sealed by the mayors previous to the '40's. I found on some of them a seal, the print of which you will find in Lewis's *Topographical Dictionary of Ireland*—article, Coleraine; another, a more elaborate seal, of which I send you sketch, and a rubbing." This being rather vague and indefinite, I asked for a more accurate rendering of it for reproduction. Further enquiry by Mr. Dillon resulted in discovering the veritable original brass matrix of the old Mayoral Seal in the possession of J. B. Given, J.P., Coleraine, grandson of the last chamberlain of the old Corporation, an impression of which he succeeded in procuring for me. This seal—a circular disc of brass for convenience of being carried about by the Mayor, and mounted in a semi-circular arch of steel in which it turns—though smaller than the wafer seal which he had

DRAWING OF WAFER SEAL FROM OLD DEED OF 1837.



OFFICIAL SEAL OF THE MAYOR OF COLERAINE, THE GIFT OF SIR TRISTRAM BERESFORD, BART.

previously discovered on old documents, is exactly the same in design and differing only in the legend; an engraved inscription on the back of the seal gives it additional interest, being "The gift of The Honble. Sr Tristram Beresford, Baronet." This Sir Tristram,* the donor of the seal, was Knight of the Shire for

* *Tristram Beresford.*—This gentleman was one of seven brothers—the sons of Michael Beresford and Rose Knevitt, his wife, of Otford, and Squirres in the Parish of Westram, County of Kent. Tristram, the third son, was born before 1574, and on coming to Ulster took up his abode at Coleraine. By his wife Susannah Brooke, of London, he left two sons and three daughters. Tristram Beresford's eldest son was named Tristram, and became an influential man in Ulster. He was created a Baronet in 1665, and represented the County of Derry in Parliament for several years. He died in 1673, and was buried at Coleraine. His great grandson was created Earl of Tyrone. The Marquis of Waterford is the present representative of the family.—Abridged from *Archdall's Lodge*, vol. ii., 295–297.

Derry in the Parliament of 1661. He was created a Baronet 5 May, 1665, and died 15 January, 1673. His father, of the same name, was a third son of Michael Beresford, of Westram, County Kent, born about 1574, ancestor of the Marquises of Waterford, and came to Ireland in the reign of James I. as manager of the Corporation of Londonderry, known by the name of "The Society of the New Plantation in Ulster;" he settled in Coleraine, and was its first mayor under the Charter of 1613.

Representations of the OLD CORPORATE SEAL and the MAYOR'S SEAL are here given actual size, the heraldry of which may be blazoned—*Argent, a chevron sable between two garbs in chief ppr., and a salmon in base, on a chief the arms of the City of London*, viz. :—*Argent a cross gules in dexter chief a sword of the last, the cross charged with a harp or.* Both seals are of fine Jacobean character, and well executed. A curious feature in the design is the *leopard's face* over the two shields; as this is the Hall-mark of London, it probably indicates the place of origin. The *chevron*, *wheat-sheaves*, and *salmon*, which compose the arms, must have been those of the town at the time, and would have reference to the agriculture of the district and the fisheries of the Bann, important items, no doubt, in the eyes of the London merchant adventurers. The *chevron* (a symbol derived from the rafters of a house) indicates that the bearer was the founder and sustainer of his house; so that the whole achievement is consistent with the time and circumstances of its adoption by the new settlement. The present seal device, which simply differences the arms of London city by the addition of the fish, and the harp charged upon the cross, is, in my opinion, a spurious and a poor concoction of modern times, and very inferior in every way to the ancient one. We find the old seal attached to dates so late as 1837. Our astonishment is excited that it should ever have been given up for the bogus affair now in use. The recovery of these old seals of Coleraine is a sort of revelation, differing, as they do, in their symbolic heraldry so much from those in present use. As Mr. Dillon says, "Their very existence was not suspected, so quickly do old facts get lost to sight where no intelligent interest is shown, and their turning up was news to everyone to whom I mentioned the circumstance." It would be very desirable if some information could be obtained relative to the change in the arms.

There is no record existing in Ulster's Office of any grant of arms ever having been made to Coleraine. The London Hall-mark (the leopard's face), brought out as a decorative accessory above the shield on both seals, would indicate that the London Goldsmiths' Company had something to do with their preparation. The execution is certainly the work of an experienced hand, and no such work could be done in Ireland at the time.

Cavan.

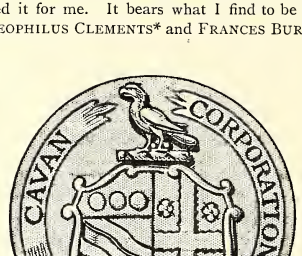
CAVAN, an incorporated market and post town, the capital of the county of its name, was formerly a parliamentary borough, but is now a township. The population in 1891 was 4,000.

This town from remote times was the seat of the O'Reillys, tanists of the district now forming the County of Cavan, and who had a castle here called "The Cavan," or "O'Reilly's Castle," and Bally-Reilly. A monastery for Friars of the Order of St. Dominic was founded in 1300, and dedicated to the Blessed Virgin by Giolla Jisoa Ruadh O'Reilly, dynast of Breffny; but in 1393 the Franciscans were in their place. Owen O'Nial, the celebrated general of the Irish army, who

died "at Cloughoughter upon Saint Leonard's day," was buried in this Abbey in 1649.

In 1610 King James I. granted to the inhabitants a Charter of Incorporation. Under this Charter the Corporation consisted of a Sovereign, two Portreeves, 12 Burgesses, and an indefinite number of Freemen, assisted by a Recorder, Town Clerk, and other officers. The same Charter conferred the privilege of returning two members to the Irish Parliament, which was exercised till the Union, when its franchise was abolished, and £15,000 was awarded as compensation in moieties to Theophilus Clements and T. Nesbitt, the two sitting members.

The OLD SEAL OF THE CORPORATION, which cannot date earlier than 1715, curiously enough bears the impaled arms of a *husband and wife*. It is very rudely engraved. For an impression of it I am indebted to S. K. Kirker, C.E., Cavan, who kindly procured it for me. It bears what I find to be the impaled arms of the Right Hon. THEOPHILUS CLEMENTS* and FRANCES BURTON, his wife, viz.—

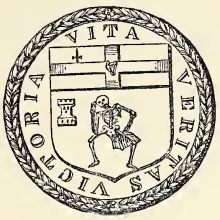


OLD SEAL OF THE BOROUGH OF CAVAN.

Per pale, the dexter :—*argent, two bendlets wavy sable, on a chief gules three bezants for* CLEMENTS. On the sinister side : — Per pale *azure and purpure a cross engrailled or, between four Roses argent*— Crest, a *falcon close, belled.* The motto—PATRIS VIRTUTIBUS, or, as given in Burke, PATRIIS VIRTUTIBUS—"By Hereditary Virtues." Round the outer margin of the seal upon a disjointed ribbon is the legend—"CAVAN CORPORATION."

The seal now in use is much smaller, and without heraldic pretence, and might easily be mistaken for a *bottle seal.* It simply bears the words, "Cavan Town Commissioners."

* The family of Clements settled in Ireland sometime in the reign of James I. Robert Clements, Deputy Vice-Treasurer of Ireland, married Miss Sandford, and was succeeded by his eldest son, the Right Hon. Theophilus Clements, M.P. for Cavan in the Irish Parliament, 1715-1723 and 1725, a Lord of the Privy Council, Teller of the Exchequer, who married Elizabeth, eldest daughter of Francis Burton, of Ballycraggy, Co. Cavan. He died without issue, and was succeeded by his brother, Nathaniel Clements, also one of the Tellers of the Exchequer, Deputy Vice-Treasurer of Ireland. He married (1729) Hannah, eldest daughter of the Very Rev. Wm. Gore, Dean of Down. His son Robert was elevated to the peerage in 1783 as Baron Leitrim of Manorhamilton; in 1793 created Viscount Leitrim, and in 1795 Earl of Leitrim; married (1765) Elizabeth, daughter of first Earl Masserene.



ORIGINAL CORPORATE SEAL OF DERRY, 1613.

The City of Derry.

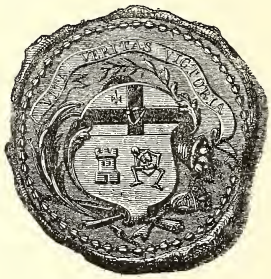
LONDONDERRY.—This parliamentary borough, which gives its name to the county, comprises an area of about 600 acres within the municipal boundary. The population in 1891 was 32,893. The River Foyle, which here expands into a spacious and navigable estuary, possessing great natural advantages, is crossed by a fine girder bridge, connecting the city with the suburb of Waterside on its east shore. The city is situated on a hill, 119 feet above high water, projecting into the western side of the River Foyle. The old town is encircled by an ancient rampart a mile in circumference, with seven gates leading out into the now greatly-extended city. The walls remain almost as perfect as when built more than two centuries ago. In 1689 the city successfully sustained a desperate siege, protracted for 105 days against the army of James II. Many of the guns used on this memorable occasion are preserved, and still to be seen on the walls. The monument erected to the memory of the Rev. George Walker, Governor of the Maiden City during the siege, stands prominently on the Royal Bastion.

It was originally, and still is, popularly called DERRY, from the Irish Doire, which signifies literally "a place of oaks." Doire-calgaich ("the oak wood of Calgach") was the old pagan name used for ages before St. Columba erected his monastery there in 546. It was retained till the tenth or eleventh century, when the name Derry Columbcille began to prevail, in memory of its great patron, and continued down till the time of James I., whose charter, granted to a company of London merchants, imposed the name "LONDON *derry*." The city appears to be indebted for its origin to the abbey founded by St. Columbcille, whose cathedral now crowns the "city set on a hill." Derry has had a most eventful history, into which we need not here enter.

A prevailing idea, though evidently mistaken, is that the arms of Derry had reference to the famous siege.

The very remarkable coat of arms of the city commemorates a dreadful incident in the town's history. The figure of a skeleton is seated on a bank or rock, with a tower on the dexter side. "The singular device in these arms is traditionally believed to have had its origin in an allusion to the fate of Sir Cahir O'Dogherty, by whom the town was destroyed in 1608, and who is supposed to have been starved to death in his tower or castle at Buncrana. The origin of the device must, however, still remain a subject for conjecture, for it is certain that Sir Cahir did not meet his fate in that unhappy manner, and that these arms appertained to the city before his death. This appears from the original grant by Ulster King

of Arms in 1613," viz. :—"The armes of ye Cittie of Derrie where (were) at first when the Hoble Sir Henry Dowcra, knight, made the plantation thereof against the arch traytowre Hugh sometime Earle of Tyrone,—*The picture of death (or a skeleton) sitting on a mossie ston and in the Dexter point a Castle*, and forasmuch as that Cittie was since most trayterouslie sacked and destroyed by Sr. Cahire (or Sr. Charles) O'Dogharty, and hath since bene (as it were) raysed from the dead by the worthy undertakinge of the Hoble Cittie of London, in memorie whereof it is hence forth called and knowen by the name of London Derrie, I have at the request of John Rowley, now first Mayor of that Cittie, and the Commaltie of the same, set forth the same armes with an addition of a Chiefe the Armes of London, as heere appeareth ; and for a confirmation thereof, have heere unto set my hand and seale the firste of June 1613."



SEAL OF THE CITY OF DERRY.

The authority from which the above extract is taken* gives on page 35 the illustration reproduced above, with the following title or description :—"The Arms of Londonderry as represented on the original corporate seal of 1613, of which a drawing is preserved in the office of Arms ;" and under the larger seal—"The prefixed wood-cut is from an impression of that now used." The annexed illustration is a favourite form, in which the arms of Derry are represented with military accessories.

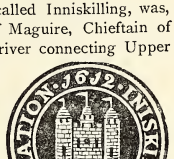
ARMS OF DERRY.

* Memoir of the city and north-western liberties of Londonderry.—*Ordnance Survey*, vol. i., by Col. Colby. 1837.

A. C. Fox Davies, in his recently-published volume, *The Book of Public Arms*, says that in a letter the Town Clerk states the design to be the same as worked by the French prisoners on the tapestry in the Bank of Ireland, the old House of Lords, about the year 1710. He also adds—"The crest so frequently seen above the arms, 'an Irish harp surmounted by a royal crown,' does not appear to have any authority, nor does there appear to be any warrant for the harp invariably charged upon the cross."

Enniskillen.

ENNISKILLEN (population in 1891, 5,342), formerly called Inniskilling, was, previous to the time of King James I., a stronghold of Maguire, Chieftain of Fermanagh, who had a castle upon an island in the river connecting Upper and Lower Lough Erne, and from which the town derives its name. It is stated in the annals of Clonmacnoise that the town received its name from Cethlenn (Kehlen), a Fomorian heroine, wife of Balor of the great blows ;* in the Irish authorities it is always called Inis-Cethlenn—Cethlenn's Island (*Joyce*, 156). The advantage of its situation induced James I., in 1612, to make a grant of a third part of it to William Cole, ancestor of the Earls of Enniskillen, on condition of his building a town upon it, and settling in it twenty British families to be incorporated as burgesses. By the Charter of 1613, the Corporation was to consist of a Provost, fourteen Burgesses, and all the inhabitants as a Commonalty, with the privilege of sending two members to the Irish Parliament.



SILVER SEAL OF THE TOWN COMMISSIONERS.

The affairs of the town are now managed by Commissioners. Thos. Plunkett, M.R.I.A., Chairman of the Town Commissioners for a number of years, an eminent antiquary, has done much to improve and beautify the town. The Town Clerk, John Cleland, in 1882, in sending the impression of the old seal of the Corporation, refers to the visit of the Royal Archæological Society of Ireland, and enclosed extract from the Journal in reference to the mace and seal :—

"THE TOWN MACE OF ENNISKILLEN, a magnificent specimen of Irish silver plate, was exhibited by the Town Commissioners. It was three feet high, and bore the initials of Queen Anne (A.R.) at either side of the Arms of England, viz.:—On a shield of six quarters—1st and 5th, England; 2nd, Scotland; 3rd, France; 4th, Ireland; 6th, Nassau. The Arms of Enniskillen were on the knob at the base—a castle, evidently a portraiture of the original castle of Enniskillen. The plate marks proved the mace to be of Irish manufacture, being the maker's initials, D. S., the year letter S, and a harp crowned. The year letter, a black-letter S on a shield, fixed the date of the mace to be 1710–11. There was also exhibited the SEAL OF ENNISKILLEN, of silver; it bore the castle of Enniskillen on the field, with the legend, 'INISKILLIN CORPORATION, 1612.'"

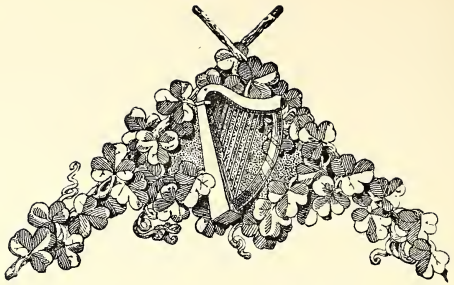
Enniskillen has no armorial bearings registered in Ulster's office. The seal represents a castle triple-towered, each tower domed and flagged.

* Cethlenn fought at the battle of Moytura, wounding the King of the Tuatha de Danaans, of which wound he afterwards died.

☞ The writer will be glad to receive information regarding any of the Ancient Seals of Corporate Towns in Ulster—the Towns of DONEGAL and BALLYSHANNON especially—for illustration in the next issue.

I am informed by Lord Belmore that the Ancient Seal of Bangor Abbey, illustrated in the September number of this Journal, is now in the Royal Irish Academy. I have also to thank his Lordship for the information regarding the Seal of Belturbet.

J. V.



The Irish Harpers in Belfast in 1792.

By ROBERT YOUNG, J.P., C.E.

NOW that the *Ulster Journal of Archæology* is making a fresh start, and that its conductors promise that the claims of our native music will not be forgotten, it seems to be not an unsuitable opportunity to let its readers know how the ancient melodies of Ireland were rescued from the oblivion towards which they were fast hastening, and the conspicuous part taken in this patriotic work by a number of our townsmen near the end of the last century.

Whilst it might not be strictly accurate to assume that the ultimate fate of Irish music was then dependent on the preservation of the melodies composed for the harp—for there were a considerable number of tunes composed and only suitable for the bagpipe, not to speak of the old lullabies and labour songs for the voice alone—yet it would appear that this was practically the way the matter was looked on here about one hundred years ago.

At that period our town only numbered some 18,000 inhabitants, but it was a focus of intellectual life and progress in Ireland; and whilst several important movements had their beginnings here, it may be fairly questioned (at least by musicians) whether the assemblage of the Irish Harpers in Belfast had not as far-reaching, beneficial, and lasting results as any of the political movements begun here at that eventful period in our history.

But the credit of *originating* this movement must not, in all fairness, be claimed for Belfast. Sir Robert Stewart tells us that so early as 1730 "Contentions of the Bards" were held at Bruree, Co. Limerick, under the presidency of the Rev. Charles Bunworth, himself a performer of merit. He was Crofton Croker's great grandfather, and his harp was preserved in Croker's Museum at Rosamond's Bower, Fulham. Nothing practical, however, seems to have followed these efforts to preserve the native music.

The honour of making the next movement is due to James Dungan, a native of Granard, in County Longford. He was an enthusiastic lover of his native music, and having acquired an ample fortune in Copenhagen, conceived

the idea of having annual festivals to promote the cultivation of music and revive the practice of the Harp, intending to encourage the skilful by giving liberal premiums for excellence.

The first meeting was held in Granard in 1781, but only seven Harpers attended. Charles Fanning gained first prize of ten guineas for playing the "Coolin," O'Neill the second prize of eight guineas for the "Green Woods of Truagh," and Rose Mooney the third for "Planxty Burke."

The proceedings were wound up by a ball, at which 500 attended.

James Dungan did not come over on this occasion, but defrayed all expenses. Next year another meeting was held, which was better attended both by the Harpers and the public. Dungan himself was present, but, for some reason which cannot now be ascertained, ceased to take any further part in these gatherings.

However, there was a third meeting, at which Lord and Lady Longford and the county gentry were present, and handsome presents were made to all the Harpers, whether successful or not, so that general satisfaction prevailed.

These Granard meetings excited a very wide interest and enthusiasm for Irish music, and no doubt helped to stir up the not less patriotic and probably more practical townsmen of Belfast to united action in the same good cause.

A circular was accordingly issued in 1791 by Dr. James MacDonnell and others, of which the following is the substance :—

A subscription to be opened to be applied in an attempt to "revive and perpetuate the *Ancient Music and Poetry of Ireland.* They are solicitous to preserve from oblivion the few fragments which have been permitted to remain as monuments of the refined taste and genius of their ancestors. To assemble the Harpers, those descendants of our ancient bards, who are at present (1791) almost exclusively possessed of all that remains of the music, poetry, and oral traditions of Ireland." Prizes were to be awarded, and a person well versed in the language and antiquities of the nation should attend, and also an accomplished musician, "to transcribe and arrange the most interesting portions of their knowledge." It was considered that this project would be approved by men of taste and refinement; "and when it is considered how intimately the spirit and character of a people are connected with their national poetry and music, it is presumed that the Irish patriot and politician will not deem it an object unworthy of his patronage and support."

The following advertisement appeared in the *Belfast News-Letter*, Friday, 6 July, 1792 :—

The Meeting of the Irish Harpers at Belfast.

To be held in the Exchange Rooms, on Wednesday, Thursday, Friday, and Saturday, the 11th, 12th, 13th, and 14th July, instant. The Entertainment to commence at one o'clock each afternoon, excepting Saturday, when, on account of the Review, it will be held at seven in the evening. It is requested that the subscribers will immediately pay in their subscriptions.

Admittance for the four nights to non-subscribers, half-a-guinea; the tickets transferable. Tickets for non-subscribers to be had at Mr. Joy's, Mr. Magee's, Mr. Bradshaw's, and the Coffee-room.

BELFAST, *July 4th, 1792.*

*** On account of the Coterie, the meeting is unavoidingly postponed from Tuesday to Wednesday.

The same notice appeared in the *Northern Star*, dated 4 July, 1792.

The *News-Letter* of 13 July, 1792, contains an account of the first day's meeting only. It is prefaced by a really interesting disquisition on the

subject of National Music, the gist of which is that in Greece, the Mistress of the Fine Arts, Music was not considered merely as an amusement, but attracted the attention of the State.

The *Northern Star*, published some days later, makes up for the deficiencies of its rival, so that by combining their accounts we have a tolerably full description of the proceedings of the four days, from 11th till 14th July.

The *News-Letter's* account of the first day's doings is much more ample and interesting than the very condensed and generalised statement of the four days in the *Northern Star*.

We find from it that when the meeting was opened on Wednesday, 11 July, 1792, only ten Harpers had been brought together for the friendly contest, but a very important advance was now made on the way in which the Granard meetings had been carried on.

"As a chief motive in this undertaking was to revive some of the most ancient airs now nearly obsolete, their dates and authors perhaps for centuries unknown, pains were therefore taken to have a skilled musician to reduce to notes some of those played, which might lead to a general publication of the best sets of our times." By a singular concurrence of events the choice of the directors fell upon young Edward Bunting, the man of all others specially fitted for the work.

As his warm friend George Petrie says, "This was a task for the accomplishment of which his mind peculiarly fitted him, and he entered upon it with enthusiasm; for he was deeply imbued with the political feelings so prevalent among the middle classes of the locality at the time; and his musical sensibilities led him, as indeed they did throughout his subsequent life, to consider melody the important—the *sine quâ non*—quality of musical composition. Moreover, it was most fortunate that there was just at that time one so fitted to undertake the task, for it would have been a happy chance, that if any other musician had been employed he would not, in the prejudiced spirit of the time, have held in contempt the strange and wild strains, so unlike anything he had been accustomed to regard as good music—often feebly performed and barbarised by rude harmonies, and that having accomplished his task in this spirit, he would not have allowed the tunes to have shared the fate to which the minstrels were fast hastening whose harps had given them utterance."

Resuming the narrative of Wednesday's meeting, we find the Harpers played in the following order the airs which each had selected:—

Dennis Dempsey * (blind), from the County of Derry, aged 68,

played—"The Dawning of the Day," ... Carolan.
"Ul a Condo Wo," ... } Authors and dates unknown.
"The County of Leitrim," ... }

Arthur O'Neill (blind), from the County Tyrone, aged 55.

played—"Green Woods of Truagh," ... ... Author and date unknown.
"The Fairy Queen," ... ... Carolan.
"Mrs. Crofton," ... ... Same.

* Dempsey is obviously an error for Hempsey or Hempson, of Magilligan, County Derry.

Charles Fanning, from the County of Cavan, aged 56,

played—"Condow Deelish, or Black-headed Deary," ... ... } Author and date unknown.
"Rose Dillon and jig," ... ... Carolan.
"Colonel O'Hara," ... ... Same.

Daniel Black (blind), from the County of Derry, aged 75,

played—"The Receipt for drinking Whiskey," Carolan.
"Sir Alic O'Burke," ... ... Same.
"Thomas a Burke," ... ... Same.

Charles Byrne, from the County of Leitrim, aged 80,

played—"The Old Trough," ... ... Author and date unknown.
"Oganioge," ... ... The same—very ancient.

Hugh Higgins (blind), from the County Mayo, aged 55.

played—"Madam Cole," ... ... Carolan.

Paddy Quin (blind), from the County Armagh, aged 70,

played—"The Rocks of Pleasure."
"Carolan s Devotion."
"Grace Nugent," ... ... Carolan.

Wm. Carr, from the County Armagh, aged 15,

played—"The Dawn of the Day."

Rose Mooney (blind), from the County Meath,

played—"Sir Charles Coote."
"Mrs. Judge."
"Mrs. French, or Miss Fanny Power."

James Duncan, rom the County of Down, aged 45,

played—"Molly Astore," ... ... Date and author unknown.
"Morning Star," ... . The same.
"Catherine Tyrrel," ... ... The same.

The Irish Harpers were followed by a Welshman, whose execution was very brilliant. The contrast between the plaintive tones of the Irish instrument and the bold, martial tones of the Welsh had a pleasing effect, and marked a difference of character between the two nations.

Referring now to the *Northern Star*, we find that what it styles "the probationary rehearsals" were continued for about two hours each day, from Wednesday till Saturday, when the fund which arose from the sale of tickets and from subscriptions was distributed in premiums (or donations) from ten to two guineas each, according to the different degrees of merit of the Harpers.

Charles Fanning, from the County Cavan, gained the first prize. He had the advantage of sight, and having had opportunities of acquiring a knowledge of the taste and fashion of modern music, he had attained a high degree of perfection in his playing, which gave his hearers a vivid idea of what this kind of music is capable, in producing alternately the most lively, plaintive, and pathetic sensations.

The *Northern Star* gives the following as the names of the tunes that were played :—

Coulin—Fairy Queen—Molly Veagg, O—Miss Moore—Planksty Kingsland—Gra go nish—Dennis Dealy—Miss Fenning—Collough an Tinnie—Collendoon—Carolan's Concerto—Lady Latitia—Planksty Reily—Baccaugh Buie—Scarant na Gompanaugh—The Dawning of the Day—Pearla an Veoley Vaan—Canher vac Aough—Mable Kelly—Lady Veaugh—Tierna Vujoc—Patrick's Day—Aelion na Ruaen—Mailin Guidey Uyain—Nancy Cooper—Gracy Newgent—Carolan's Cap—Thomas Burke—Lady Bleany—Mrs.

Maxwell—Plearurca na Ruare—Doctor Hart—Carric a Nuienish—Shiely ni Conolan—Mrs. Crofton—Sir Festus Burke—Cionn Dhu Dielish—The Humours of Whiskey—Denis Aily—Cathelien Treall—Trugh.

NOTE.—The names of the tunes are given *verbatim et literatim* as they appeared in the *News-Letter* and *Northern Star*, and serve to exhibit the singular incapacity of the proof-reader of that period. Take two examples:—"Ul a condo wo" is a curious perversion for Ulican dub o—the song of sorrow—an air which Hardiman says is "of the most remote antiquity." "Tierna Vujoc" for Tiaġaiina Maiġe-eo—"Lord Mayo." The ages of the Harpers are also given very incorrectly by the *News-Letter*. Hempsey, or Hempson, must have been in his 97th year in 1792; Arthur O'Neill was 58, not 55; and Daniel Black 77, instead of 75 as stated. W. Carr must have been more than 15 years of age.

HEMPSON,
The Blind Harper of Magilligan, County Derry.

Of the ten performers at this Belfast meeting very little is known except about the first two, who were in many respects quite remarkable, both as men and as harpers. Hempson may be considered the last of the genuine old Irish school, and O'Neill as a worthy representative of the more modern style of playing, as carried to perfection by Carolan.

Denis Hempsey was born in 1695 (twenty-five years after Carolan), at Craigmore, Co. Derry. His father was the owner of the townland of Tyrcrevan. He lost his eyesight by smallpox when three years of age.

His first teacher on the harp was Bridget O'Cahan; afterwards he had lessons from others, but specially from Pat Connor from Connacht, at that

time celebrated for its harpers and music. He travelled for ten years through Ireland and Scotland. In 1745 he went the second time to Scotland, and, happening to be in Edinburgh at the time Prince Charlie was there, was brought before him, and played the popular air, "The king shall enjoy his own again." When he attended the Belfast meeting he was in his ninety-seventh year.

Edward Bunting saw him at Magilligan the next year, and noted down several of his tunes and studied his special style of playing. In conversation

with him about the other Harpers he did not conceal his opinion of his own superiority: "When I played the old tunes, not another of the Harpers would play after me."

Shortly before his death, the Rev. Sir H. H. Bruce of Downhill paid him a friendly visit, and when he found who his visitor was, he got himself raised up in bed and called for his harp. He made an attempt at the first notes of one

of his favourite melodies, but, overcome by weakness, the harp slipped from his hands and he sank back, and so parted for ever from what had been his life-long companion. He died in 1807, at the great age of 112 years. "The last of our bards now sleeps cold in the grave," was truly said when the news of his death was announced.

Hempson's harp is said to be preserved at Downhill. The sides and front are of white sallow, the back of bog fir patched with copper and iron plates. The following lines are engraved on it :—

"In the days of Noah I was grown,
After his flood I've not been seen,
Until seventeen hundred and two. I was found
By Cormac Kelly under ground;
He raised me to that degree—
Queen of music they call me."

The rival of Hempson was Arthur O'Neill. He was born of high'y respectable parents at Drumnaslad, Co. Tyrone, in 1734. He lost the sight of his eyes by an accident when only two years of age. As was almost universally the custom in such cases, his parents devoted him to music, and he was taught the harp by Owen Keenan of Killymoon, near Cookstown. Whilst quite a young man he had made a tour through the four provinces, and seems to have been received by the gentry more as a friend and companion than as a professional musician.

In 1792 he made the acquaintance of E. Bunting, Dr. James MacDonnell, and the other Belfast men, and in 1807, when they founded the Belfast Harp Society, he was chosen unanimously as the resident master, and taught there for several years. He was by all accounts a man of culture and information, well up in Irish history, which knowledge he had gained by his frequent visits to the well-known historian, Charles O'Conor of Belanagar, Co. Roscommon. He was also a most interesting companion, abounding in anecdote and playing many games with skill. He claimed to be of the old Hy Niall race, and the *hand* of the O'Neills was engraven on the large silver buttons of his coat. Hardiman tells the following anecdote, which illustrates the position he assumed :—

"Arthur O'Neill, the Northern Harper, always expected and received an extraordinary degree of attention, on account of the antiquity and respectability of his tribe. He generally sat at table with the gentlemen whose houses he visited, and once at a public dinner in Belfast, where Lord —— presided, his Lordship made a kind of apology to O'Neill, and expressed regret at his being seated so low at the festive board. 'Oh, my Lord,' answered the Harper, 'apology is quite unnecessary, for wherever an O'Neill sits there is the head of the table.' His Lordship had the good sense not to appear offended, and the claim of the Milesian was not controverted."

O'Neill retired from the Harp Society in 1813, and returned to his native place near Dungannon, where he died in 1818, at the age of 85 years.

Of the other Harpers scarcely any records remain. Sir R. Stewart, indeed, tells of James Duncan that he "adopted the profession of a Harper in order

to obtain funds to carry on a lawsuit in defence of his patrimony, was successful, and died in 1810 in the enjoyment of a handsome competence."

Patrick Quinn was a native of Portadown, and was a fiddler as well as a harper. His harp, made by Cormac Kelly, and dated 1707, is said to be preserved in Castle Otway, Co. Tipperary.

The limits of this paper will not permit of following up the history of the preparation and publication of the Irish Melodies which were direct results of this famous Harpers' meeting, and which, continued as they were with unabated energy and zeal through a long life, make the name of Edward Bunting very dear to every true Irishman.

On some future occasion a further paper may be given on these and kindred topics, reference being also made to others who have worked in the same field, such as Holden, George Petrie, &c., and a catalogue given of the various published works on the subject, as far as can be now ascertained.

Irish Church Music.

By the late Sir ROBERT STEWART, Mus.Doc.
(Professor of Music, Trinity College, Dublin.)

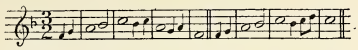
THE following interesting letter (now first published) was written by the late lamented organist of St. Patrick's Cathedral, Dublin, to Dr. H. S. Purdon, of Belfast :—

40, Upper Fitzwilliam Street,
Dublin, *5 January, 1886.*

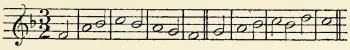
My Dear Sir,—Really I do not believe there is any authentic information about the early ecclesiastical music of Ireland to be now obtained. George Petrie, John Pigot, and Wm. Elliot Hudson, who took interest in the subject, were all quite ignorant of musical grammar —I mean that they had only that admiration for a *melody* which is felt by persons of natural taste and musical inclination, aided and abetted by a love for Ireland and all things Irish. The little I knew of George Petrie showed me plainly that of the laws of musical construction he knew nothing. That he could (as I have seen him often) play a slow air sweetly and in tune upon the violin was no more proof of any real knowledge of the grammar of music, than the fact of a man being able to sing a good song in English would be proof of his acquaintance with Lindley Murray. "I seen" (for I saw), "I done" (for I did), "give me them" (for give me those), would not strike upon an ignorant ear as being at all incorrect, although you or I would at once despise the person who uttered these expressions. So it is with musical scholarship ; it is really one of the rarest acquirements. Scarcely two professional men in this place can write down a short piece of music correctly ; and how far short of this the ordinary amateur—like Petrie—must fall, I leave you to guess.

In the *Irish Church Hymnal* (large score) you will see as Hymn 45 and 119 a so-called Hymn of the Ancient Irish Church (Petrie gave

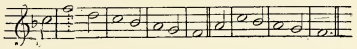
it so to us, but had only conjecture to urge about its authenticity),



which we simplified for congregational use's sake: a congregation would have made a sad mess of the turn at

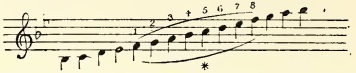


The only sign of old Irish melody in this air lies in the omitted 7th of the scale, as follows (we did not touch the rest at all, and it stands here as Petrie gave it exactly) :—



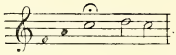
Now this melody has no sign of age. If it be compared with the other old music—of England, Italy, France, Belgium—it is quite different; and if I have any right to fix its epoch, I would say certainly not earlier than George III., 1760 to 1820, the turns in the first two strains smacking strongly of the "Tunes sung at the Foundry," edited by John Wesley in 1742. That was a dismal time for music in this kingdom. The Georgian era was the very lowest for all the fine arts, music especially, because from the wars all intercourse with the Continent was cut off. In *Walker's Bards*—an amusing but most unreliable book—we read (Dublin Ed. 1818—the work was published in quarto, 1786, 1st edition) at page 76—"The National Music of Ireland began to smell of the Church in the early ages of Christianity;" and there is a note referring to *O'Halloran's History*, vol. i., p. 92, in proof of the assertion that the French (?) "sent to Ireland for choristers to teach them." There is a similar reference to *Archdall's Monasticon* in the same note. Of course Keatinge and O'Halloran no one trusts: Archdall was no musician; and if he were, or if they—the two former—were, there was no written-down music extant to show what was the state of the art during the early days of Ireland. The so-called "Psalm Tune," given in a sort of musical notation in *Walker* (Dublin ed., page 145; note), is all wrong, and excites only ridicule in the eyes of the skilled musician who casts it, or tries to do so. The only sign of any ecclesiastical influence on the music of Ireland that I have ever traced is in the air "How oft has the Banshee cried." It is one of the most plaintive airs ever adapted to words by Moore, and one which fulfils the canon which I, for the first and only time, pointed out in *Grove's Dictionary;* that is, the tune came from a harp scale—hard to tune, and therefore slow to be disturbed. Thus arose most of our peculiar airs. "How oft has the Banshee cried"

is written in what *we* would call the Irish, *not* the Diatonic scale of its fifth degree; that is, the harp was tuned so—B♭ to B♭,



but this tune began from F to F only, and hence one of its semitones (to *our* modern ears) would seem peculiarly placed, occurring at 6-7 and not 7-8.

But this by the way: for what I have noticed in "How oft has the Banshee cried" is far less its scale of queer semitones than its exactly beginning like the 5th Gregorian tone or scale—the same as "Sleepers wake" in St. Paul, and as this next example I give you—one of the chant-responses in the Cathedral service (in which, strange to say, all sets of responses agree, however they may differ otherwise). It is usual in the Gregorian chant, or "plain song," for the chanter to rise to the dominant (or predominant) note by touching the chord, so—

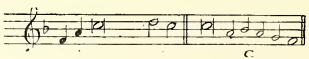


and they have a regular Latin rule about this, so—

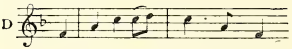
A B C

"Quintus Tonus sic incipitur, sic mediatur, et sic finitur,"

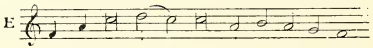
the dominant notes being the large white ones, or breves.



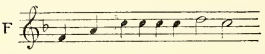
The Irish tune, D, to which I have alluded, is here compared as nearly as may be with the 5th Gregorian tone E, with the St. Paul choral F, and with the Cathedral chant G.



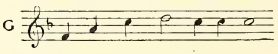
How oft has the Ban- shee cried.



sic incipitur, sic mediatur, et sic fin - i - tur.



Sleepers wake, a voice is calling.



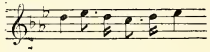
O God! make speed to save us!

In that fullest of all the Irish essays on our music—*O'Curry's Lectures*, vol. iii., page 290—you will see one of Petrie's lamentations that "St. Patrick's or St. Kevin's *harps* have not descended to us instead of their bells, shrines, and crosiers." I cannot find anything else tangible in *O'Curry* about your query. The similarity I trace in "How oft" to the fifth ecclesiastical tone is quite my own idea, for I find that no one who knows anything of the ecclesiastical tones, or early church work, cares for or knows anything of Ireland. I have just one more fact for you. Bishop Bale (1495–1563) had Miracle Plays at the Market Cross of Kilkenny, and I have ascertained that the music of these, like the plays themselves, closely followed the course of the other Miracle Plays all over Europe. In the play of "God's Promises" (see *Dodsly's Old Plays* for this), the editor remarked that every act was terminated by a sort of chorus of voices and instruments, he not knowing what these were, evidently. But I found that these choruses were the music of the seven "antiphons" of the Church of England, sung (*before* the Reformation) every evening after "Magnificat," on the eight days before Christmas. You will see, opposite 16 December in the Church Kalendar of our Prayer Books, the words, "O Sapientia"—that is one of the hymns that Bishop Bale put into the mouth of "Adam I^{mus} Homo" in his play, "God's Promises."

This is the only example of any public or commonly known ecclesiastical music in Ireland: for of course the music sung in the Anglican cathedrals at the same date (1495 to 1563) does not count—it was avowedly derived from English sources alone. I was highly delighted to be the discoverer of what really was the style of music sung in the Miracle Plays, and I only found it out after much thought and much desultory reading.

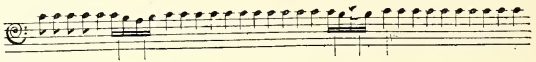
Our old harp (called Brian Boroihme's harp) is said to be one of the small instruments used for accompanying divine service. It is considerably smaller than the average harps played on by the itinerant harpers of the country. The harp is now extinct almost. In *Walker* you will find allusions to its use in divine service. But as to its use in the accompaniment of the Mass, I don't suppose that it was ever found very suitable for the plain song used by the Roman Catholic priesthood in their worship, which was on a limited scale of four or five notes, whereas our harps had a long compass of several octaves and a complete scale, although used sometimes in a manner so as to seem odd to our ears now. All nature's music, such as cries in the street, and the old plain song of the Church, bears a sort of similarity. For example (and it bears on your query), I was at Dresden some years ago, and the chanting of the prayers by the

priest in the Hof Kirche, or Court Chapel (where there was all the splendour of a fine organ, and a fine orchestra with drums and trumpets, and a choice choir of paid singers), I find noted down in my memorandum book, "all like new pitayatees"—alluding to Sam Lover's sketch in his *Legends*—



"My new pit-ta-ya-tees."

I remember the chanting quite well; it was exactly like these notes etched by Sam Lover. The priest perpetually dropped a third minor and perpetually rose again to the principal note, causing a very plaintive effect. This dropping and rising a third minor has lately come into vogue greatly in the chanting of the clergy at St. Alban's Church, London, near Lincoln's Inn.



"And we beseech Thee give us that due sense of all Thy mercies, That our hearts may be, &c., &c."

As for Early Irish Church Music: of course, what *may* have been in use during the very early state of Ireland, at a period coeval with the manufacture of our Celtic iron and bronze and gold works, we cannot now discover: there are no remains, like the beautiful metal work, so all is conjecture. And at the time that written music was first in use (14th and 15th centuries) abroad and in England, Ireland seems to have been lost in barbarism; her people sleeping stark naked, the oxen ploughing by the tail, the language lost, the gold and other ornaments still lying hid in bogs; the chief puzzle to me, and to all who give the subject a thought, is this—*How* did Ireland sink into that utter state of barbarism after the English invasion? War and murder may do a great deal to make nations wretched, but how are we to believe that the fine arts got wiped out in a land filled with lovely women and clever men? And even in Charles I.'s day this was surely the case. I am supposing you are acquainted with O'Curry's three volumes of *Lectures*, published (editor—President W. K. Sullivan, of Cork) in the year 1873 by Kelly, of Grafton Street, Dublin.

Is there anyone in your vicinity now who knows or cares about these very interesting questions? The only one after Dr. Reeves was the late Rev. Canon MacIlwaine, who had indeed a gift for music, but was not familiar with its grammar.—Yours very truly,

ROBERT STEWART.

To Dr. H. S. Purdon, Belfast.

THE MILITARY CHARGING THE INSURGENTS IN THE CHURCHYARD AT ANTRIM ON THE SEVENTH DAY OF JUNE, 1798.

Memories of '98.

By Rev. W. S. Smith,

Minister of the Old Presbyterian Congregation at Antrim; Editor of "Historical Gleanings in Antrim and Neighbourhood," "Shane's Castle: a sketch;" "A Ramble," "Gossip about Lough Neagh," "Doagh and the 'First' Sunday School in Ireland."

MANY of the events of a minor character, hitherto unrecorded, connected with the Insurrection of 1798, are fast becoming the merest traditions. Those who personally took part in them, or were in any way concerned with them, and were well acquainted with their details, have all passed away. Only the children of such, or the grandchildren, or still more distant relatives, now survive to hand on, too often with strange indifference, the facts still remembered of what at first may have been incidents of much interest. It is with a view to the preservation of some of these, that at the expenditure of not a little time and patience, the following memories have been gleaned from very varied and widely scattered sources, but at the same time with no slight satisfaction that so interesting a record yet remained to be made. They will serve to further reveal to us of the present what were the political aims, methods, dreams, and experiences of our forefathers, and the steps taken by the Government to cope with them, and as such are surely worthy of preservation.

The aim from the first has been to collect details of such incidents and experiences only as have never appeared in print; and with two exceptions, a version of one of which appeared in the *Ballymena Observer* for 1857, those here recorded have not, it is believed, hitherto come under public notice by means of the printed page.

Antrim and District.

Ezekiel Vance.

A name that is mentioned in connection with several striking incidents which occurred in connection with the Battle of Antrim is that of Ezekiel Vance. He was a young man at the time, and was the son of parents who belonged to the Society of Friends. He himself remained in that religious communion until he joined the Methodist congregation which, as the result of the preaching of the Rev. John Wesley, sprang up in Antrim. While a boy he attended a school that was held in the Market House by a man named Black. At the time of the battle he resided in Market Square. He therefore found himself located in a quarter where the contest was very severe, and where many stirring scenes were enacted. Being a Yeoman, he had as a matter of course to enter into the struggle, first in the street, and then from the terrace at the back of the Castle garden wall, which was lower then than it now is, and fire as opportunity occurred on the invading United Irishmen as they made their way up Bow Lane or along Main Street. It was necessarily a trying time. The streets were filled with smoke; bullets were flying in all directions; while men, whose faces were perfectly black through having to bite off the ends of their cartridges, rushed wildly hither and thither. But there was little time to reflect on the bewildering scenes and the attendant dangers. Stress of circumstances compelled many, especially women, to seek the shelter of the Castle grounds. Finding the Insurgents were persistently pressing forward notwithstanding the determined efforts of the Yeomen and dragoons to check their onward progress, and believing that the Military outside the town were under an impression that the Loyalists had been overpowered, an idea occurred to Vance as to the feasibility of making some sign from the top of the Castle that might be taken as an indication that an energetic movement on the part of the Military might yet succeed. He left the wall, therefore, and hurried in the direction of the Castle, seizing as he went the cloak of a young woman named Abigail O'Neill (afterwards M'Lorinan), with the intention of carrying it on to the roof and waving it to and fro there.

But Abigail did not relish the unceremonious interference with her garment, and so warmly remonstrated; when Ezekiel Vance bade her hold her tongue, for she would be in eternity in ten minutes—a remark that seemed probable of realisation when made, and which reconciled the young woman to her loss.

He then rushed into the hall of the Castle, where he saw a man named Clarke lying wounded and writhing in agony, pleading for help. Vance could, however, only bind up the injured part with a pocket-handkerchief, and then made his way to the roof, where, with the aid of a pike or long staff, he waved the red cloak, as a signal to the Military on an eminence outside the town.

The incident appeared to be understood, and so he rushed from the Castle roof, noticed as he passed that the wounded man in the hall was dead, crossed the river, the water being low from drought, ran, still bearing aloft the cloak, met the Military, and conducted them into the town.

It has been maintained by many that but for this feat, and the consequent arrival of the Military, the Insurgents would have secured possession of the town, and would have held it for a time at least. But after the arrival of Military aid the Insurgent ranks soon began to waver, then to break and fly—many being killed as they went—in all directions; through backyards and gardens and across the river; but not until upwards of 300 men lay dead or dying on the streets of Antrim.

Martial law still remaining in force after the battle, Ezekiel Vance had to take his turn with others at parade duty at the various entrances to the town, and also at the Castle, during which time the large room of the Market House served as guard-room, sleeping-room, and store-room combined.

His subsequent life was uneventful, and was spent in peaceful occupations. He enjoyed the confidence and esteem of his fellow-townsmen, and died universally respected when eighty-two years of age. (Authority—Mrs. Graham Shannon, of Antrim, daughter of Ezekiel Vance.)

Pike-making under difficulties.

John (better known as Jackie) Orr, a relative of Samuel Orr, one of the Insurgent leaders at Antrim, resided at Creavery, three-and-a-half miles north of Antrim. He was a farmer, and owned a house not far from his own which was let to a blacksmith, who carried on his trade there. Some time prior to the 7th of June, Orr called on the blacksmith, who, with his apprentice, was busily engaged making pikes in readiness for the rising, whenever that event was decided upon. Having left the shop for a minute to look around, Orr was astounded to see a body of Military approaching, though then a considerable distance away. He immediately informed the blacksmith of the fact, and asked what was to be done. If they came and found pike-making going on, the house and shop would be burned down. He besought the blacksmith to take the pikes and hide them somewhere; but in place of doing that, he and the apprentice set off as fast as their legs could carry them in the direction of Tullymoyle Hill, where they could secrete themselves among whins until all danger was past.

Orr now found himself in a strange predicament. What could he do? His resolution was instantly made. He threw all the pike-heads into the fire and covered them with the cinders, then threw off his coat, donned the blacksmith's apron, turned up his sleeves, blackened his face and arms, and blew the bellows with all his might, in the hope that the pikes would be heated sufficiently to become fusible into a mass before the arrival of the soldiers, supposing they intended making an inconvenient call there. The bellows worked well, the hearth glowed, and the fire did its work. Out came the pikes on to the anvil, rap-tap-tap went the hammer, and they had just become a shapeless mass when the Military entered the shop. "Well, what are you making now?" said the leader. Orr stopped working, for he feared his awkward handling of the blacksmith's hammer might excite suspicion, and replied in an off-hand manner, "Oh, I'm just making myself a spade." "Do you make pikes here?" asked the leader. "Make pikes? No, I make no pikes." "Are you ever asked to make them?" "Oh yes," replied Orr, "many a time; but I'm not going to put my head into danger to please other folk." The visitors seemed to accept unhesitatingly the statements of Orr, and after searching the premises and finding nothing that excited their suspicions they rode away. It was a very narrow escape. Richard Fleming, of Fountain Street, Antrim, when a boy, heard John Orr, in the blacksmith's shop where the foregoing incident occurred, repeat the story again and again.

An incident of a somewhat similar character is related by Robert Boal, of Rathbeg, respecting his uncle, John Boal, a blacksmith of Rathmore. Though a blacksmith, the said John Boal was possessed of a considerable amount of property, which probably accounted for the fact of a son of his being allowed to grow up to young manhood without acquiring a trade.

On the morning of the fight in Antrim, numbers of United Irishmen left their homes in Ballyclare, Doagh, Parkgate, and Dunagore, and marched into the town, passing through Rathmore. Knowing that this would be the case, and further, knowing that a blacksmith's services would almost as a matter of course prevent his being pressed into the ranks of the Insurgents, he dressed his son, about whom he was very anxious, as a blacksmith, got him to turn up his sleeves, to blacken his arms and face, and, when anyone called, to appear to be very busy. The young fellow had not only to look like a smith, but to hide the fact that he was not one.

On that memorable morning, John Boal's smithy was a very busy one. It was often filled with men clamouring for his help to fix a pike-head on to a shaft, to sharpen a pike, to fasten a handle to a pitchfork or old bayonet, in which his son was ever anxious to assist him. When the Insurgents had all passed, and he and his son remained behind, they rejoiced greatly at their good fortune.

But though John Boal escaped from the United Irishmen, he fell into the hands of the Government authorities, and had to meet a charge of having made pikes for the disaffected. This he had not done: he had only done what he dared not refuse to do. A piece of iron somewhat in the shape of a pike had been found in his shop by Yeomen, upon which they depended for a conviction. This, however, was proved to belong to the Adairs of Loughanmore, for whom John Boal often worked, so he and his son escaped.

Yeomen on Night Duty.

Two years before the "Turnout," an Act was passed giving the authorities power to proclaim certain districts when such was thought to be necessary, and to co npel the inhabitants to remain in their houses between sunset and sunrise. The Habeas Corpus Act was also suspended; and some little time previous to the incident about to be mentioned the whole of the North of Ireland was put under martial law. These facts will account for the rigorous measures adopted by some local military authorities both before and after the culmination of the insurrectionary movement.

One of the regulations in force in the district of which Antrim was the centre was the putting out of all fires and lights at nine o'clock at night. One evening Lord Massereene, who had control of the Yeomen, gave orders that they were to scour the district in a north-easterly direction as far as the foot of Carnearney Hill, then wheel to the right to Parkgate, and thence return to Antrim. The orders were carried out according to command, the men proceeding by way of Crosscannon, Ballyno, Scolboa, Ballywoodock, and Dunnamuggy, looking at every house they passed for the prohibited fire or light. None were seen until they arrived at Parkgate, when a light was observed in a public-house kept by a Mrs. Young. The Yeomen did not ask for permission to enter, but walked straight in, where they found seated at a table eight or nine men, with a number of books and papers before them. These were at once seized, and the men taken prisoners. The papers were found to be of a compromising character. The men were marched into Antrim, from whence they were subsequently taken to Belfast. What became of them is not known. Richard Fleming, of Antrim, when a boy, heard David Marshall, one of the above-named Yeomen, relate this story.

Hiding of Valuables.

When an uprising of the people seemed inevitable, many began to ask themselves how they could most safely dispose of their money and other valuables until the tumult was past. Hiding them in secret drawers, in thatch, in holes in walls, and burying them, were the methods most frequently resorted to.

Richard Fleming, of Antrim, who was at one time in his service, states that Samuel Skelton, junior, of Dunagore, afterwards of Millrow, Antrim, had just before the "Turnout" eighteen sovereigns in his possession, the proceeds of the sale of linen webs, in the manufacture of which he was then engaged. Realising the fact that the money was insecure, he reflected as to what he should do with it. At the head of one of his father's fields was a large stone, and this he decided to put his treasure under, at the same time hoping that, if he or his family did not survive the trouble, some really needy person might find it and enjoy it.

The storm came and went; Samuel Skelton was not carried away by the rush, and fortunately his money remained safely secreted under the stone, and in good time it was recovered.

William Moore, of Ballyno—so one of his great-grandsons, Robert Young, of Antrim, states—had twenty or thirty pounds in his house at the time of the "Turnout;" and after anxiously trying to devise some method for its safe keeping, took his wife and the money into the middle of a potato field, where he dug a hole and buried it, and put a mark upon the spot. If he did not survive, his wife would know where the money was. He came into Antrim to the fight, survived the conflict, returned home, got his money again, and was not interfered with by the authorities.

In another case of hiding at Ballyrobin, a green silk dress and a valuable set of china were buried in a garden. Strangely enough, after the tumult was past, these things were for a long time forgotten, so that, when the dress was recovered, all its good qualities were effaced, and it was valueless.

Shot while trying to escape danger.

Mary M'Gee, aunt of the late Martha Blair, of Fountain Street, Antrim, at the time of the battle had been but very recently married. She and her husband, wishing to escape the dangers that were thickening around them, hurriedly left the town with the intention of making their way to the house of a friend at Boghead. They had not, however, gone far before they were observed by the Military on the outskirts of the town, who fired upon them, and killed the husband. On seeing him fall, Mary in her anguish fell upon his prostrate body. The soldiers then proceeded to drag her away by the hair of her head, but on being observed by an officer, they were ordered to desist from abusing the woman, and after hearing her story, the officer himself accompanied her to the house of her friend.

It may be added that Johnson, of Boghead, the protection of whose home Mary M'Gee and her husband were seeking, having heard that something very unusual was taking place in Antrim, left home and proceeded in the direction of the town to ascertain particulars, but was fortunately persuaded to return, whereby his life was probably saved. (Authority—Mrs. Graham Shannon.)

Shot at their own doors.

"Here Lieth the Body of Wm. Eckles, who departed this life the 7 June, 1798, aged 46 years." Such is a copy of an inscription on a gravestone, green with age, which stands in the burying-ground of the old Meeting House, Antrim. It is very brief, but the date is very suggestive, even to a casual observer.

While the town was in the possession of the Insurgents, a body of Military, after labouring under an erroneous impression as to the strength of the opposition to be encountered, poured into the Scotch quarter of the town ; some passed down the street, others at the backs of the houses on each side. William Eckles, who was a weaver and resided in the above-named quarter, learning that the Military were arriving, rushed into the street, when he was struck by a bullet, threw up his arms, and fell dead. See map, 15. (John Adair of Antrim, 71 years of age, heard his father relate this incident.)

LORD VISCOUNT O'NEILL.

A similar fate to that of William Eckles befell a man named Stewart and another named Johnson, and also a daughter of the latter. The men were weavers, who, when the Military arrived, feeling overjoyed, rushed out of their houses on the north side of the Scotch quarter to manifest their gratitude, when they were all shot down. Two youths of the Johnson family secured the bodies of their father and sister, and during the night of the 8 June, when it was thought safe to venture out, they conveyed them through the gardens and fields at the back of the houses to the burying-ground of the old Meeting House, where a grave was hastily dug, and the bodies interred without coffins. (Authority—Mrs. Graham Shannon.)

The Death of Lord O'Neill.

Before succeeding to the title and estates of Shane's Castle, Lord O'Neill represented Randalstown, and subsequently the County of Antrim, in the Irish House of Commons. He was interested in the Volunteer movement, and was strongly opposed to the secret societies known as "The Hearts of Steel" and "The Hearts of Oak." He was raised to the Irish peerage in 1793, and to the dignity of Viscount in 1795. Lord O'Neill, at the instigation of Lady O'Neill, it is said, greatly enlarged the area of the Castle demesne, a step that necessitated the removal of many tenants on the estate, causing a good deal of ill-feeling.

On the day of the battle, Lord O'Neill rode into Antrim on his way from Dublin, and witnessed much that took place during the earlier portion of the struggle. The Insurgents had made their way to the centre of the town, and the Yeomen, for greater security, had taken up their position on the terrace at the back of the Castle garden wall, commanding Bow Lane and Main Street. After appearing with the commanding officer at different spots, his Lordship took up his position between the Court House steps and the door of the Rev. William Bryson's house, now occupied by Archibald Moore (see map +), when a man in a grey frieze coat rushed forward, and, notwithstanding his Lordship's horse turned round several times at the moment, thrust a pike into Lord O'Neill's side. This caused him to fall over, apparently on to the weapon. Ezekiel Vance, who with other Yeomen were at the back of the Castle garden wall, witnessed the incident, and at once fired upon the assailant, but whether Vance struck him or not he never knew, as the street at the time was filled with moving clouds of smoke, and it was only at intervals that a distant view could be obtained. Whether the act was one of private revenge or only an incident in the fight may never be known, but there are grounds for believing that it may have been the former. In the foregoing account there is no reference to the incident as given in one version, to the effect that Lord O'Neill's horse was seized by an Insurgent, whom he at once shot, after which he was piked. His Lordship, as soon afterwards as possible, was got into a boat, conveyed down the river and across the corner of the lake to Shane's Castle, where he died from the effects of the wound about a fortnight afterwards. (Authority—Mrs. Graham Shannon.)

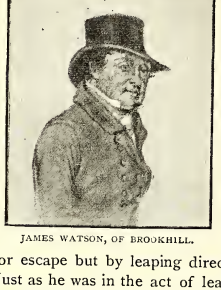
A Terrible Suspense.

Dr. Morton was a married man with a family, and resided in Antrim, in the house still standing at the eastern corner formed by the junction of High Street and Massereene Bridge, and now occupied by Bernard M'Quillan. (See map, 13.) On the day of the battle the doctor and his family scarcely knew where to go for safety, but eventually sought refuge in the cellar of their house. There, amid the booming of cannon, the cracking of muskets, and the shouts of the belligerents but a few yards away, in great terror they huddled together, not knowing what misfortune might befall them at any moment.

During this state of suspense there was heard great knocking at the door. The terror of the inmates now became fearful, and it was surmised that Insurgents had come for the doctor to shoot him! On ascertaining the cause of the alarm, it was found that a number of soldiers had come for the doctor, whom they hurried away with them, that he might render what service he could to Lord O'Neill, who had just been wounded, and it was feared was dying. (Authority—W. D. Barbour, of Leeds, great-grandson of Dr. Morton.)

A Daring Exploit.

James Watson, of Brookhill, near Lisburn, was captain of the Brookhill Yeomanry. On the 7th of June he was in Antrim, but not with his men, attending the meeting of magistrates summoned for the consideration of the state of the county. He had arrived in town with Lieutenant Garrett and a contingent of the Magheragall Cavalry. During the progress of the battle, and while he was with the cavalry, a striking incident occurred, which is related in a memoir of Captain Watson, privately published in 1851; and as the book is but little known the account is here given:—"At the Massereene Bridge "(see map), about the moment of Earl O'Neill's "fall, Captain Watson and his party were closely "hemmed in by the rebels. To escape from the "deadly enclosure in which they found them-"selves, he and two or three others who were "well mounted saw that there was no opening "for escape but by leaping directly over the parapet of the bridge into the river. "Just as he was in the act of leaping, one of the rebels levelled a pike or gun at "him, with an aim so close and sure that there appeared no hope of its missing "him. In that instant another rebel shouted—'Don't touch Watson! That's "Watson!' and dashed up the gun or pike that was in his comrade's hand. "Captain Watson and one of the troopers, a farmer in Magheragall, made good "their desperate leap.* A third, who endeavoured to follow their example, was "pierced through and through with pikes, and fell dead into the water, awfully "mangled."



JAMES WATSON, OF BROOKHILL.

As a sequel to the foregoing account, it may be stated that a number of those who had fought on the Insurgent side in Antrim fought also on that side a few days later at Ballynahinch. When the battle was over, and prisoners were being tried by court-martial, many were sentenced to death. Among those thus doomed was a man who pleaded to be allowed to see Captain Watson. An interview subsequently took place, when the captain at once recognised in the condemned Insurgent the preserver of his life on Massereene Bridge in Antrim. Captain Watson reported the facts to the proper quarter, and was instrumental in procuring a pardon for the man.

Riddling his Windows.

John Young was a cooper, and resided on the north side of Main Street, Antrim, in the house now occupied by William Murphy, publican. He had in his employment two or three young men who were United Irishmen, and though he himself sympathised with that movement he was not directly connected with it. Having learned that a rising was going to happen, he sent his wife and children away to a place of safety, and on the day before the outbreak he succeeded in assisting the young men in his service safely away from the neighbourhood, but John Young himself remained in his house. On the day of the battle, the Yeomen, having heard of the escape of the young United Irishmen, made an attack upon Young's house by firing into the windows, especially when the occupier was thought to be observed, or within reach of a bullet. After the Yeomen had desisted, either on that or the following day, the "Ballinderry wreckers," from the

*The late Alderman William Seeds of Belfast, Solicitor, used to tell how his grandfather, a yeoman from Lisburn, jumped that same bridge, during the fight, on his white horse, and escaped.—F. J. B., Ed.

opposite corner of Massereene, made an attack upon the same house, riddling the windows with bullets, and still further injuring the property. Though his house suffered much, John Young himself escaped personal injury. The marks of the bullets are still observable in the thick oak beam that traverses the ceiling in one of the rooms.

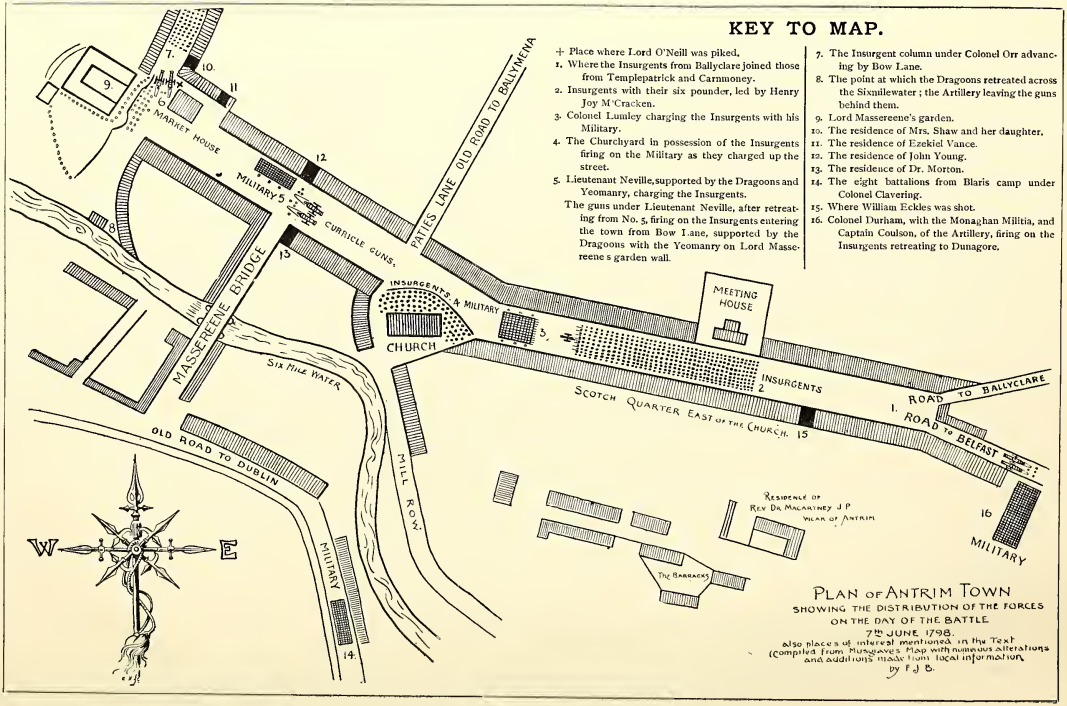
The young men, one of whom was named Kennedy, succeeded in getting safely to America, where they prospered. (Authority—John Young, Niblock, grandson of the above-named John Young.)

How some spent the Seventh of June.

An old woman named Shaw, and her daughter, resided in a house near the top of Bow Lane, within easy reach of the fire of the Yeomen when on the terrace at the back of the Castle garden wall. As the struggle in that thoroughfare was at times very severe, it is more than probable the windows and door of their house were riddled with bullets. No harm, however, apart from the fright they experienced, befell them. When afterwards asked how they spent the day, the reply was, "At ten o'clock in the morning we heard that there was going to be a battle, and feeling we might be killed at any moment, we were so terrified, that we just went to our bedside, knelt down, and never rose again until ten o'clock at night, when all was over!" The mental strain under such circumstances must have been indescribable. The late Alexander Agnew, then a youth, who resided in Church Street with his parents, must have been in a state very different from the dazed condition of the Shaws, since, during the fight, he coolly took a stroll down the town as far as the Market House, "just to see how the battle was getting on," he said. When he returned, none the worse for his exploit, a wounded Insurgent had sought refuge in his father's house. Fearing the consequences of harbouring such, the poor fellow was taken down the yard adjoining, and laid beside the old building that was then the Methodist Meeting House, where he soon afterwards died. Another version is that the man was "finished" by Yeomen, that he was known as "Big Harry Campbell," and that he was taken and buried in the field at the back of the premises now known as Mill Row Manse.

A woman and her daughter had occasion to go as far as Balloo. They went before the battle commenced, attended to their business, and returned to their home just as affairs were assuming a serious aspect. At once, apparently oblivious to what was going on, they set about preparing their dinner, and afterwards coolly went on with their ordinary household duties, notwithstanding the fact that a contest was raging within twenty yards of them. They did not even trouble to look outside their door, but "minded their business" until all was over. (Authority —Mrs. Graham Shannon.)

(*To be continued.*)


KEY TO MAP.
+ Place where Lord O'Neill was piked.
1. Where the Insurgents from Ballyclare joined those from Templepatrick and Carmoney.
2. Insurgents with their six pounder, led by Henry Joy M'Cracken.
3. Colonel Lumley charging the Insurgents with his Military.
4. The Churchyard in possession of the Insurgents firing on the Military as they charged up the street.
5. Lieutenant Neville, supported by the Dragoons and Yeomanry, charging the Insurgents.
The guns under Lieutenant Neville, after retreating from No. 5, firing on the Insurgents entering the town from Bow Lane, supported by the Dragoons with the Yeomanry on Lord Masereene's garden wall.
7. The Insurgent column under Colonel Orr advancing by Bow Lane.
8. The point at which the Dragoons retreated across the Sixmilewater; the Artillery leaving the guns behind them.
9. Lord Masereene's garden.
10. The residence of Mrs. Shaw and her daughter.
11. The residence of Ezekiel Vance.
12. The residence of John Young.
13. The residence of Dr. Morton.
14. The eight battalions from Blaris camp under Colonel Clavering.
15. Where William Eckles was shot.
16. Colonel Durham, with the Monaghan Militia, and Captain Coulson, of the Artillery, firing on the Insurgents retreating to Dunagore.
MARKET HOUSE
MILITARY
CURRICLE GUNS.
PATTIES LANE OLD ROAD TO BALLYMENA
MASSEREENE BRIDGE
SIX MILE WATER
INSURGENTS & MILITARY
CHURCH
MEETING HOUSE
INSURGENTS
SCOTCH QUARTER EAST OF THE CHURCH.
ROAD TO BALLYCLARE
ROAD TO BELFAST
OLD ROAD TO DUBLIN
MILL ROW
RESIDENCE OF REV. DR. MACARTNEY J.P. VICAR OF ANTRIM
THE BARRACKS
W
E
PLAN OF ANTRIM TOWN
SHOWING THE DISTRIBUTION OF THE FORCES ON THE DAY OF THE BATTLE
7TH JUNE 1798.
also places of interest mentioned in the Text
(compiled from Plunkeys Map with numerous alterations and additions made from local information
by F.J.B.

Elizabeth Hamilton

With some notes concerning the Crawford Family.

By Rev. GEORGE HILL.

IN neither of the two notices of Elizabeth Hamilton which appeared in Part I., pp. 24–28, is there any reference to her aunt, Anne, wife of the Rev. Thomas Crawford, of Crumlin, in the County of Antrim, and little to any member of that distinguished family. Should such omission be found also in the other and fuller accounts of Elizabeth Hamilton which have appeared, it would indeed be remarkable, for Mrs. Crawford resided not over ten miles from Belfast, and was very well known as an admirable wife and mother—her reputation as such being very much accentuated by the distinction to which her sons attained in their several professions. If no reference to, or mention of, Mrs. Crawford can be traced in any biographical sketch of Elizabeth Hamilton, how can the fact be accounted for? Is it possible that her biographers wrote under the impression that her aunt, Anne Mackay, had become the wife of Mr. Marshall of Stirlingshire—Mrs. Marshall being really a Miss Hamilton, and sister to Elizabeth's father?

In a statistical account of the united parishes of Camlin (Crumlin), Glenavy, and Tullyrusk, written by the rector, the Rev. Edward Cupples, LL.B., there is the following notice of the Crawford family—which is the more interesting and satisfactory from the fact that Mr. Cupples was personally acquainted with its several members :—

"The union (*i.e.* of the parishes above-named) is the native place of three authors, sons of the Rev. Thomas Crawford, the venerable and respected dissenting minister of Crumlin for 58 years, by his wife, Anne M'Cay, sister to the mother of Mi-s Elizabeth Hamilton, authoress of *The Modern Philosophers* and other celebrated works. The eldest son, Dr. William Crawford, was a man of considerable learning and great application. About the year 1769 he published remarks on Chesterfield's letters, which gained him much reputation as a sound moralist and good critic, and in some of the colleges, particularly Oxford, was put into the hands of the students as an antidote to the poison contained in that profligate work. In 1778 he published a translation of Turretine's Dissertation on Natural Theology, in two volumes. About the year 1780 he published a short history of Ireland, in letters. He died minister of the Presbyterian congregation in Holywood, in 1801. His wife was not only blameless, but active in doing good. John Crawford, the second son, was a surgeon in the service of the East India Company for many years. In an essay dedicated to Sir George Colebrooke, in the year 1769, he details the success of his practice by the employment of mercury, which has since been generally adopted, and almost considered as a panacea in the liver complaints of that country. He died in the year 1813, at Baltimore, in America. The third son, Adair Crawford, was bred a physician, and practised in London. Few men, during his short life, acquired more celebrity. He published an experimental Essay on Animal Heat, which attracted the attention of all the philosophers of Europe, and has been translated into many of the modern languages. He published besides, in the Transactions of the Royal Society, of which he was a member, an explanation of the power in animals to resist very high degrees of heat, written in consequence of the well-known experiments made by Doctors Fordyce and Golander in a heated room; an Essay on the Matter of Cancer; and another on the Medical Effects of Muriate of Barytes. Besides these he left a posthumous experimental enquiry into the nature of the adhesion of the animal fibre; which will be immediately published by his younger and surviving brother, Doctor Alexander Crawford, an eminent physician at Lisburn. This ingenious, learned, and amiable man died of consumption, occasioned by intense application to his literary and professional pursuits, at Lymington, in Hampshire, in the year 1795."

The Rev. Dr. Wm. Crawford, mentioned in the foregoing extract, was the most distinguished minister in the Synod of Ulster during the latter half of the eighteenth century. He was settled at Strabane in the year 1746, and afterwards, in 1798, removed to Holywood to accept the charge of the Old Presbyterian Congregation in that place, where he died in the year 1801. He appears to have been the chief, if not the only educational light and guide in the religious body with which he was so long connected, for during his ministry of thirty-two years in Strabane, in addition to the preparation of his admirable literary works, he conducted a regular course of collegiate instruction in logic, mathematics, and moral philosophy, and in his temporary college many ministers of the Synod of Ulster were educated.

Miscellanea.

THE PARISH CHURCH OF BELFAST.

By Sinclaire Ramsey.

THE very interesting article by the Rev. Charles Scott, A.M., on the Parish Church of Belfast, opens up some very curious points, which do not seem to be as yet quite satisfactorily cleared up.

We must remember that names with which we are familiar now, did not express their present meaning three or four centuries ago.

To us the word "Belfast" means a space of about ten square miles of streets and houses; to our ancestors it expressed no space of *terra firma* at all, but simply the point where one small stream of water joined a larger one, forming thereby a sort of bank which prolonged itself across the larger water space as a ford.

Thus, in 1545, Holinshed speaks of "Belfast, which is an arm of the sea, &c.," and evidently it was the water rather than the land which was the distinguishing feature of the place, and it will, of course, at once be noticed that it does not appear in Mr. Scott's list of the townlands composing the parish of Shankill.

Now this place where the "Beal na fearset" existed was exactly at the foot of the present High Street, and not anywhere else, either up or down the Lagan shore, and, consequently, any building called the Church of Belfast in ancient times meant a church close to the *fearsat* mouth, and nowhere else; and this seems strictly to limit to such a building the description in the terrier of 1613 of the "Ecclesia de St. Patricio de Vado Alba," belonging to the Prior of Down, thus apparently settling the question of the dedication of the *Belfast* Church.

We must also remember that from this Church of the Ford the *Old Church*, the "*Shan-kill*" (for so on the authority of Joyce I interpret the name), was distant about two miles, quite sufficient to prevent the two edifices being confounded with each other by the dwellers in the vicinity.

Now it was Shankill, the old church, which had the five chapelries enumerated by Mr. Scott, and one of these appears to have been the Ford Chapel; and there seems little doubt that it was to this local Belfast Church, this old Ecclesia de Vado Albo, that the report of the diocese in 1622 refers as the Ecclesia de Vado Albo *alias* Belfast, and speaks of as being then newly built from the ground and repaired.*

But the strange feature is that M'Canna, quoted by O'Laverty, writing in 1643, found no Church at Belfast, "but the Parish Church at a short distance is called 'Scanchill;'" and there is the other fact, which has perhaps escaped notice, that the building at the ford, as far as I can see, in pre-plantation times is always styled *Ecclesia* and not *Capella*.

No doubt Chichester's settlers availed themselves of whatever remains there existed of this venerable building as their town church; but, so far as we can now see, they did not in any way substitute it in the place of the old but distant Shan-

* The Taxation of Pope Nicholas, 1306, is quite conclusive on this point. It enumerates, first, the Parish Church, St. Patrick's, and then the chapels, including that termed de Vado.

At that time it is clear that the building at the foot of High Street was not the Parish Church. It became such, and was used as the Parish Church by the Chichester settlers. Possibly this only took place by use and custom. C. S.

kill, which, for anything we know, still remained the Church of the Ecclesiastical Parish.

Looked at in this light, it is easy to understand, what otherwise would be difficult, how people who all their lives had been accustomed to think and speak of Shankill as their Church name all at once dropped it, and henceforth used only Belfast, as in none of the contemporary literature that I know of, such as the Montgomery or Hamilton MSS., or in the numerous wills quoted by Benn, do we find the town church spoken of as Shankill, but always as the Church of Belfast, and its minister as the Vicar of Belfast.

What we want is some authoritative statement of the *how* and *when* the rights and privileges of the old mother Church of Shankill were transferred to the Church of the town of Belfast, similar to that which I understand exists of their re-transfer from that venerable structure to the present St. Anne's Church in Donegall Street.

Additional Note by Rev. Alex. Gordon, a.m.

I venture to add two notes to Rev. C. Scott's admirable paper on "The Parish of Shankill." (1) On page 16 it is said that "there was a painted table of gifts and legacies," &c. This painted table is now in the Board Room of the Belfast Charitable Society; it gives the particulars printed by Mr. Scott, with an introductory heading. (2) On page 17 it is stated that "there is no record of where the parish services were kept up between 1774 and October, 1776." There is probably some record in the minutes of the Second Congregation in Rosemary Street. The use of the First and Second meeting-houses was offered, and the offer of the Second house was accepted. It was not the existing building, but its predecessor, an antique cruciform structure. In return for this accommodation, when James Bryson, minister of the Second Congregation, withdrew under a cloud, he was allowed to hold a service in St. Anne's until a new meeting-house was built for him. Several volumes of Bryson's manuscript sermons are in the Antrim Presbytery Library, now at the Queen's College. On the fly-leaf of a sermon, originally preached 24 December, 1780, he writes: "This discourse [1 Cor. ii. 2] was delivered [1 Oct., 1791] to a most crowded audience in the Established Church of this Town, being the first day that the New Congregation and I worshipped in it. In that house we continued to worship for two years and eight months and two Lord's days, *i.e.*, till the 18 May, 1794, when the new meeting-house in Donegall Street was opened." The fly-leaves of Bryson's sermons are often more interesting than any other parts of them. He was a freemason, and seems not unfrequently to have preached masonic sermons in parish churches; *e.g.*, on 24 June, 1795, he preached at Ballylesson Church "before 17 or 20 lodges." Still more curious is the fact that during his earlier ministry at Lisburn the use of the Cathedral church had been granted to him, between church hours, while his meeting-house was rebuilding. On the fly-leaf of his opening sermon, 18 May, 1766, he writes: "For somewhat more than a year before I had been allowed the liberty of worshipping God in the Established Church; a measure in which D: Smith [Arthur Smyth], the then Bishop of Down and Connor, very readily joined with D: Dobbs [Richard Dobbs], the Rector of Lisburn."

SHANES CASTLE.

(See Part I., page 80.) By Rev. George Hill.

A correspondent quotes from what he calls *An Old Magazine* the assertion that Shanescastle was the residence "for centuries of some of the most illustrious of the Kings of Ulster." The assertion, however, is misleading, for no Kings of Ulster, much less the "most illustrious," were ever known to have resided there.

Ulster, as a *kingdom*, was finally broken up and its last royal family dispersed about the year 1095. The early kings of this northern division of Ireland were known to have had residences at various places—at Dunseveric, at Glentow, at Emania (now the Navan), at Connor, at Dunagore, but never, so far as any record testifies, at Edenduffcarric, the early and well-known name of Shanescastle. After the year 1095, the O'Neills from Aileach, in Tyrconnell or Donegal, were able to consolidate their conquered lands in Ulster, and, despite the incursions of De Courcy and others, they laid broad and deep the foundations of their celebrated

principality, which comprehended the vast extent of Irish territory afterwards known as the counties of Tyrone, Armagh, Derry, and a portion of Down. But the O'Neill princes had residences in their own principality—at Dungannon, Armagh, and Fedan in the Fews, with summer retreats on the island in Loughgall, and at Dundrum on the coast of Down—none of them ever occupying Shanescastle.

From the principality, however, a powerful branch subsequently conquered the territory anciently known as Dal-Araide—a magnificent sweep of Ulster, extending from the bay of Carlingford, in Down, to the mountain of Slieve-Mis, or Slemish, in Antrim. This additional conquest was achieved by the O'Neills in face of the powerful opposition made by the Earls of Ulster—a race of potentates named Burke, created by the English invasion, and of whom Lord Clanrickarde is the present representative. To prevent the spread of the O'Neills in Ulster beyond their own principality, the Earls of Ulster brought the Byssets from Scotland to the Glens of Antrim, and the Welshmen, known here as Macquillins, to the Route. But these tremendous efforts only retarded for a time the triumphant progress of Hugh O'Neill, surnamed *buidhe* or *boy*, "yellow-haired," from whom the whole territory of Dal-Araidhe was afterwards known as Clannaboy—the lands occupied by the clan or descendants of Aedh Buidhe or Hugh Boy. These lands were never annexed to the principality aforesaid, nor did their owners ever rank higher than chieftains. Clannaboy was divided by the Lagan into Upper and Lower, the chieftains of the former dwelling at Castlereagh or "Greycastle," and those of the latter at Edenduffcarric.

The public have been misled, by such announcements as that made in the *Old Magazine* aforesaid, to associate Shanescastle with the great prince, Shane O'Neill, who ruled only in the principality already mentioned, and who was certainly one of the most vigorous and warlike of his race. He had nothing to do, however, either with the building or occupation of Shanescastle, for it was outside his own territory, and belonged to the chieftains of Lower Clannaboy, one of whom happened to have his own name in full. There is no record of the prince, Shane O'Neill, having ever even entered the house at Edenduffcarric; but it is recorded that he encamped for one night in the vicinity, when hurrying on his mad expedition from his castle of Fedan in the Fews against the Scots of Antrim, in the spring of 1565. He was slain in 1567; but the house afterwards known as Shanescastle was not built for many years afterwards at Edenduffcarric.

BELFAST THEATRE.

By W. H. Malcolm.

1818, April 3. The comedy of "The Rivals," with the farce of "High Life Below Stairs," was extremely well performed in the Belfast Theatre by the amateurs of the Nelson Club. The parts were cast as follows :—

Sir Anthony Absolute, ...	Mr. Haggan.
Sir Lucius O'Triggor, ...	Sir Stephen May.
Captain Absolute, ...	Earl of Belfast.
Frankland, ...	Mr. Wallace.
Fag, ...	Mr. Hancock.
Acres, ...	Mr. Verner.
Coachman, ...	Mr. D. Verner.
David, ...	Captain Ferrier.
THE FARCE.	
Lord Duke, ...	Mr. Agnew.
Sir Harry, ...	Earl of Belfast.
Lovel, ...	Mr. D. Verner.
Freeman, ...	Mr. Gordon.
Philip, ...	Captain Ferrier.
Tom, ...	Mr. Haggan.

A very humorous epilogue, written for the occasion, was pronounced by Mr. Verner, in the character of Acres.

At foot of the advertisement, "Theatre, Belfast" (by permission of Edward May, Esq., Sovereign), for the performance of 10 November, 1806, is appended the following :—"To prevent any unpleasant consequences that may arise from airs being called for not advertised in the bills, the public are respectfully informed that 'God Save the King' will be performed by the band at the end of the fourth

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Andw J Burnett & Son	pd	1	2	9
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Wm Kennedy	pd	1	2	9
Jno Gansh & Co	pd	1	2	9
Willm Harvey & Co	pd	1	2	9
W J Whitla	pd	1	2	9
Geo. Montgomery	pd	1	2	9
M & G Sufferd	pd	1	2	9
Alexander Brenan	pd	1	2	9
John Carell	pd	1	2	9
John Hartley	pd	1	2	9
Lewis Refoell	pd	1	2	9
Tho Ward	pd	1	2	9

Edwd Porter	pd	1	2	9
Blow Ward & Grunfeld	pd	1	2	9
Ritchie & McLaine	pd	1	2	9
Arthur Gamble	pd	1	2	9
Robyn [illegible]	pd	1	2	9
John Bottomley	pd	1	2	9
Thos & M. Andrews	pd	1	2	9
Allen Barkhe	pd	1	2	9
John Hoan	pd	1	2	9
Thomas Hon	pd	1	2	9
J Gordon	pd	1	2	9
Tennent Dillon & Brown	pd	1	2	9
John MacKenzie & Co	pd	1	2	9
Wm Johnson	pd	1	2	9
Jas Orr	pd	1	2	9
James McCleery	pd	1	2	9

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Lewis Resoll	pd 1	2	9
Tho Ward	pd 1	2	9
Wm Rask & Co	pd 1	2	9
Joseph H Bay & Co	pd 1	2	9
Pat H Goddard & Co	pd 1	2	9
Radcliff & Manee	pd 1	2	9
Sam Campbell	pd 1	2	9
Thomas Hughes	pd 1	2	9
Campbell Graham	pd 1	2	9
Hugh Cusiment	pd 1	2	9
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John MacKenzie & Co	pd 1	2	9
Wm Johnson	pd 1	2	9
Jas Orr	pd 1	2	9
James McCleery	pd 1	2	9

J. Gatt Goddard Ch	p	1	2	9
Radcliff & Manee	p	1	2	9
Sam Cumphen	p	1	2	9
Thomas Hughes	p	1	2	9
Campbell Graham	p	1	2	9
Hugh Cusiment	p	1	2	9
Chas Wm Thomson	p	1	2	9
Matthew Black	p	1	2	9
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"SQUIRE FIREBRAND."

(*See page 33, Part I.*)

By Rev. Alexander Gordon, A.M.

Witherow identifies the Squire Firebrand of James Porter's famous satire with Rev. John Cleland, and this identification seems to be adopted at page 33. But it is unquestionably a mistake. Squire Firebrand was Hugh Montgomery of Greyabbey. The portrait of the Squire, and his style of conversation, exclude the possibility of an identification with Cleland (who is nowhere referred to). The identification with Montgomery rests on unbroken local tradition, and is confirmed by the statement of the Rev. Classon Porter, a relative of the satirist, and keenly interested in his writings and his fate.

BANGOR.

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1. Bangor is mentioned about fifty times by the Four Masters, and I have not found any instance in which it is written Beanchoir.

2. A *white church* is not the same thing as a *fair choir.*

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Beann, when applied to persons, means a "woman;" applied to places, it is a "mountain," a "peak," a "headland," a "promontory." Corr means a "curlew." It is not unlikely that Bangor means Curlew Head. The curlews were there before the monks.

Note on an incident in connection with the Port of Belfast in the year 1818.—By John Anderson, F.G.S., Holywood.

It may be of interest to the people of this progressive commercial community to have placed before them, on the pages of the *Ulster Journal of Archæology*, the record of an incident which pleasantly recalls the memories of the men of one hundred years ago, who did so much in their day to develop the industrial and mercantile enterprise of the town of Belfast.

In the year 1818, the retirement of C. Salmon from the office of Pro-Collector of Customs at the port of Belfast was made the occasion of a presentation of plate to him by the leading bankers and merchants of the town. Salmon had been employed in the Belfast Custom House for a period of fifty-five years (that is, from 1763), and for thirty-seven years (viz., from 1781) had occupied the responsible position of Pro-Collector at the port, and during all that time had discharged the duties devolving on him with such general satisfaction that, on his retirement, he was presented with this testimonial, in appreciation of his conduct during his lengthened service.

As some of the leading firms of that period are still represented by successors, and others are held in respectful remembrance by the mercantile community of the present generation, a copy of the document relating to the incident is here given, including the names and signatures *(in fac-simile)* of the subscribers. These are appended in the order in which they appear—each contributing the sum of £1 2s. 9d. (value of one guinea of the period).*

* Through the kindness of William Thompson, Glencraig, Craigavad, this interesting document has been presented as a gift to the Linen Hall Library, where it may be inspected.

We the Bankers, Merchants & Traders of Belfast, having heard with regret that Mr. C. Salmon is about to retire from the office of Pro-Collector of this Port, which situation he has filled for upwards of thirty seven years with honor to himself and general satisfaction to the public, feel it a duty we owe to merit, and as a mark of our respect & esteem, to present him with a piece of plate in testimony of his conduct during a service of fifty five years.

Belfast 20th April 1818.

Robt Callwell	pd	1	2	9	Luke Thomson & Co	pd	1	2	9
Adam Wallace	pd	1	2	9	Robert Grimshaw	pd	1	2	9
Hugh Crawford	pd	1	2	9	John Sinclaire	pd	1	2	9
Robt Henry & Thomas Hay	pd	1	2	9	John Marshall	pd	1	2	9
James McMash & Son	pd	1	2	9	Warwick & Ash	pd	1	2	9
Jno McCracken	pd	1	2	9	Thos Ekenhead	pd	1	2	9
Hugh McGarry Sons	pd	1	2	9	Forlescue Gregg	pd	1	2	9
Geo Langley	pd	1	2	9	Wm Whitehill	pd	1	2	9
Wm & Jos Stewart	pd	1	2	9	John Bell & Co	pd	1	2	9
James Cunningham	pd	1	2	9	W Holway	pd	1	2	9
R M Hay	pd	1	2	9	Robt Gamble	pd	1	2	9
John Martin & Co	pd	1	2	9	Richd Ashmore	pd	1	2	9
Jones & Lyle	pd	1	2	9	M Harrison	pd	1	2	9
Crawford & Cardwell	pd	1	2	9	James Young	pd	1	2	9
Robt Delop	pd	1	2	9	Dawson & Charley	pd	1	2	9
Robt Gordon	pd	1	2	9	Wm Newsam	pd	1	2	9
J Gillies	pd	1	2	9	William Thompson	pd	1	2	9
A Stewart & Co	pd	1	2	9	W. Tennent	pd	1	2	9
Thos Corbitt & Co	pd	1	2	9	R Bradshaw	pd	1	2	9
Wm Macartney & Co	pd	1	2	9	William Seed	pd	1	2	9
Joseph McCammon	pd	1	2	9	James McAdam	pd	1	2	9
Sam & Andrew Clegg	pd	1	2	9	[illegible] not paid				
John E Brown	pd	1	2	9	John Riddel	pd	1	2	9
John Lyle	pd	1	2	9	John Alexander & Co	pd	1	2	9
Wm W Capin	pd	1	2	9	Thomas Bell	pd	1	2	9
Greg & Boyd	pd	1	2	9	Thomas Vance	pd	1	2	9
Adam Stewart	pd	1	2	9	McDonnell & Carson	pd	1	2	9

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Notes and Queries.

This column is open to readers desirous of obtaining or imparting information on questions of interest and obscure points of historical lore relating to the district.

Ulster Artists.—I would feel obliged to any reader of the *Ulster Journal* who will give me any special information he may possess about artists of the North of Ireland. I have drawn up a list, a very rough and incomplete one, from the multitudinous notes in my possession, of artists who were either born in the North, or probably practised there. Particulars as to dates of birth and death, birth-place, works, &c., are most desired. Architects, painters, book-illustrators, engravers (of all kinds), designers, medallists, &c., will be included in the list I am preparing. I am desirous of getting the information as speedily as possible, and would thank anyone interested in the subject to write to me direct at 1, Killeen Road, Rathmines, Dublin, or Irish Literary Society, Adelphi Terrace, London, W.C. I subjoin the rough list referred to. Of course, I am well acquainted with the lives of some of the persons named here.

Atkins, James
Armstrong, R. W.
Boyne, John
Blakey, N. (?)
Baynes, T. M. (?)
Batt, Wm.
Bell, John
Burgess, J. H. (2)
Beatty, F. S.
Bradshaw, G.
Bristow, W. H. (?)
Clarke, David (?)
Close, S. (?)
Close, S. P., A.R.H.A.
Campbell, J. H.
Cuming, W., R.H.A. (?)
Chesney, John (?)
Classon, J. (?)
Crawford, E., R.S.A.
Craig, Wm. (?)
Coldbeck, W. F. (?)
Duff, John (?)
Duff, T. G.
Dobbin, John (?)
Elsam, Richard (?)
Fowke, Capt. F.
Fowke, Thos. (?)
Fowler, T. T. (?)
Flintoff, T.
Folingsby, G. F.
Frazer, Hugh, R.H.A.
Gibson, Wm. (?)
Goodman, Thos. (?)
Graham, Henry (?)
Green, N. E. (?)
Green, D. (?)
Hamilton, John (?)
Hamilton, James (?)
Hamilton, Robt. & Gideon (?)
Henderson, James (?)
Hunter, Robert (?)
Houston, Richard (?)
Houston, H. (?)
Hawksett, John
Hawksett, Samuel
Heffernan, James
Hannah, Robt. (?)
Hooke, R. (?)
Harpur, H. (?)
Joy, Arthur, R.H.A. (?)
Johnston, J.
Johnston, F., P.R.H.A.
Johnston, Richard (?)
Johnston, Samuel (?)
Jackson, J. F.
Keeling, John (?)
Kirk, Thomas, R.H.A.
Lamonte, Miss E.
Leckie, Mrs.
Lynn, S. F., A.R.H.A.
Lynn, W. H., R.H.A.
Lanyon, Sir C., R.H.A.
Lavery, John
Livingston, John (?)
Lynn, John (?)
M'Cleave, Stewart
M'Dowell, P., R.H.A.
M'Manus, Henry, R.H.A.
Moore, Jas., H.R.H.A.
Maguire, J. R. (?)
Mackay, Wallis
Murray, Jas.
Murray, J. (?)
Murray, Wm., R.H.A. (?)
M'Cormick, A. D.
M'Connell, Wm. (?)
M'Gahey, J. (?)
Marshall, Miss
M'Cloy, Samuel
Macarthur, Blanche (?)
Millar, J. W. (?)
Nairn, G., A.R.H.A. (?)
Nicholl, Andrew, R.H.A.
Nicholl, Wm. (?)
Nixon, W. C.
Nixon, J.
Newell, Hugh
Orr, John W. (?)
Perry, P. R. (?)
Phillips, —— (?)
Rooke, R. (?)
Ross, W. C. (?)
Ross, J. (?)
Robertson, Walter (?)
Robinson, Thos.
Russell, J. J., R.H.A. (?)
Richardson, Daniel (?)
Stannus, A. C.
Stannus, Hugh (?)
Semple, Geo. (?)
Stewart, R. (?)
Stirling, Wm. (?)
Thompson, John (?)
Thompson, Wm. (?)
Thomson, T. C., R.H.A.
Thomson, Hugh
Trobridge, Geo. (?)
Templeton, J. H. (?)
Talbot, Hugh (?)
Warrington, Robt. (?)
Warrington, Thos. (?)
Wilson, J.
Williamson, B. (?)

No doubt I have forgotten to include some eminent names in the above list, but I shall be pleased to hear from any person with knowledge of any of the above artists, and shall be equally pleased to give any information in my possession concerning Irish artists. Probably some of the subscribers to the *Ulster Journal* have works by the above?

D. J. O'Donoghue.

Owen Roe O'Neill.—Was this celebrated general a grandson or a great-grandson of Matthew, Baron of Dungannon? In favour of the former supposition we have Gilbert, Froude, and the Rev. D. Murphy, S.J., LL.D. In favour of the latter we have Carte, O'Conor, and the Rev. W. D. Killen, D.D. Strange to say, M'Gee (compare vol. ii. p. 40 with p. 134) is on both sides of the question, and there is another and more distinguished historian in the same position. The fact that Art MacBaron was a very old man in 1609 (Hill; *Ulster Plantation*, p. 218) when Owen Roe must have been very young, would favour the idea that Carte's opinion is correct.

W. T. Latimer.

Carey Family of Donaghadee.—Can any reader give information in regard to Anthony Carey, who lived at the end of last century, or any other of the Carey family?

H. T. Gause.

High Sheriffs of Cavan, French and Parr Families.—Could any of your readers give me information concerning any of the following points :—

1. Is there any list of the High Sheriffs of Co. Cavan ?

2. The Rev. Andrew Nixon, rector of Belturbert, Co. Cavan, married (license dated 10 March, 1737) Mary Anne French, of Dunshaughlin, Co. Meath. Was she sister of the Rev. Humphrey French, of Dunshaughlin, who lived in the middle of the last century ? Her eldest son was *Humphrey* Nixon, of Nixon Lodge, Co. Cavan. There was a Humphrey French Lord Mayor of Dublin 1732–33. Was he her father ?

3. Is anything known of a family named Parr, members of which lived in Cavan in the last century ? Josiah Parr died there about 1765.

Information on one or all of these points would oblige. H. BIDDALL SWANZY.

REPLIES.

Belfast Mountains.—In reply to the first query in Part I., the poem in question is to be found in the British Museum, press mark 11621, b. 12, a chap book printed by P. Buchan, Peterhead, 1810. The following is a copy :—

THE BELFAST MOUNTAINS.

On the Belfast mountains, I heard a lovely maid,
Making her lamentation, down by yon chrystal stream,
She says I am confined, all in the bands of love,
By a brisk young weaver who does inconstant prove.

She says my loving Johnny, dont treat me with disdain,
To leave me here behind you, my sorrows to bewail.
She clapped her hands and cried, Johnny, love farewell
And to those Belfast mountains my story I will tell.

It's not your Belfast mountains can give to me relief,
Nor is it in their power to ease me of my grief.
She clasped her hands around me, like violets round the vine
That bonny weaver laddie that stole this heart of mine.

If I had all the diamonds that grow in yonder hill,
I would them to my laddie, if he would for me feel,
If I had a tongue to prattle I would tell my love fine tales,
To my bonnie weaver laddie my mind I would reveal.

Now since my love has gone from me his face I'll never see
He's left me here behind him in woe and misery.
But I hope he will return safe back to me again
That bonny weaver laddie that's won this heart of mine.

J. S. CRONE.

Robert Burns (See Part I., page 77).—Burns was never in Ireland, and probably never even contemplated a visit to our shores, otherwise there would have been some record of the matter, or some reference to it, either in his own works, or in the numerous biographical sketches which now appear to have given exhaustive information in connection with all the known events of his life. The fact is, the poet evidently cared little about Irish affairs, which, indeed, were peculiarly uninteresting in his time ; and he never referred to this country except in the following passage from "Death and Dr. Hornbook," where he speaks of Dublin as a well-known haunt of "Auld Nickieben," when the latter absented himself at times from his own "het hame":—

"But this that I am gaun to tell,
That lately on a night befell,
Is just as true's the deil's in hell
Or Dublin city."

But although Burns never honoured us with a visit, it is well known that several persons from the counties of Antrim* and Down went to have a look at him and a chat with him soon after the first publication of his collected poems in 1786. Amongst these enthusiastic admirers were two from the parish of Ramoan, named Anderson and M'Cormack. The old harbour at Ballycastle was then in pretty good working order, and was visited occasionally by small trading vessels from Largs, Ayr, and other seaports on the western coast of Scotland. In one of these the two voyagers aforesaid made their way to Ayr in 1787, where Burns happened to be at the time of their arrival, preparing to take possession of his farm of Ellisland, for the publication of a second edition in the year last named had not only brought him unexampled popularity, but amply yielded him the funds necessary for his new venture as a farmer. Although very much engaged in his own affairs, he received his humble admirers most kindly, and even gratefully, for their visit from such a distance. Having entertained them hospitably, and delighted them by his conversation, he left them safely on board the returning boat. During their walk from his residence to the quay, Anderson, who

* Some additional information on this subject, supported by contemporary correspondence, will be given later on.—F. J. B., Ed.

was himself a bit of a bard, became deeply absorbed in discourse with Burns, but M'Cormack had got into conversation with a sour-looking Scot, to whom he had proudly told the purpose of their visit to Ayr. "Hech, mon," exclaimed the latter, "ye canna hae muckle to dae at hame when ye hae cam sae far on sic an errand!" When the two Ramoan tourists returned, poor Anderson found that, in his absence, the landlord had given orders to have some trees that grew near his (the bard's) cabin cut down, and this spoliation became of course the theme of an elegy. The lines, if anything, are racy, and are still known locally, although Anderson's poems were never published in a collected form. The following is the first or introductory verse :—

"Come all ye warblers of the grove,
Lament along with me;
I once could you accommodate
Upon a lofty tree!"

The concluding verse describes the woful appearance of his residence when deprived of its trees, thus—

"It is all bare, and bare it is,
Its beauty all is gone,
'Tis like a man without the coat
That has no small-clothes on!"

To account for the passing criticism of the sour Scot as above-mentioned, it may be enough to say that several of Burns's poems had just then roused the "unco guid" or "religious public" of Scotland into a frenzy of rage and hate against the poet which has now nearly, if not altogether, subsided. A late distinguished Scottish professor, who was also a Scottish cleric, used often to say that Burns, by his poem on "The Holy Fair," had quickly and completely put an end to the disreputable practice of surrounding with tents and stalls, for the sale of drinks and other commodities, any, or indeed every house of worship in which the communion was being celebrated. This signal deliverance from a crying scandal was a work—as the professor always candidly added—which all the preaching of all the preachers in Scotland for a hundred years before had been unable to accomplish!

REV. GEORGE HILL.

Cloughnaharty.—M'Skimin, in his *History and Antiquities of Carrickfergus* (p. 285; Belfast, 1823), says :—"On the shore, West Division. are some remains of a castle called Lugg's Castle, from a family of this place, by whom the lands attached to it were held in 1576. It was anciently called *Cloughearty*, *Cloughnahearty*, or the *Old Stone*. There is neither record nor tradition respecting this castle. On digging about it some years ago, large iron keys were found, and many human bones.

Cloċ, a stone, often means a castle, especially in names of places. The rest of the name is slightly corrupt. It is from arra, arrad, old, ancient; arradċo, age, antiquity. See O'Reilly's *Irish Dictionary*, *s.v.* Dublin, 1817.* JOHN SALMON.

Sailor's Epitaph, Donaghadee.—No doubt the epitaph quoted by "W. H. M." was to be read in Donaghadee Churchyard when Harris was there in 1744. (1607 in the query is a misprint for 1707.) I have often searched for Davison's headstone, but never could find it, and nonc even of the oldest inhabitants whom I questioned had ever heard of it. They stated, however, that several old stones had been removed from the graveyard, and Davison's may have been among them. The epitaph itself is not uncommon. It is over many a sailor's remains, with only a word or two of difference from Harris's copy. For instance, in the churchyard of Saint Mary Key, Ipswich, it is over one John Wright, who died in 1843, as follows :—

"Tho' Boreas' blasts and Neptune's waves
Have toss'd me to and fro,
Yet I at last by God's decree
Am harbour'd here below.
While here I at an anchor ride,
With many of our fleet,
Yet once again I shall set sail
Our Admiral Christ to meet."

See Tissington's *Collection of Epitaphs*, p. 83; London, 1857. With the most trifling variations, it is found also in Margate Churchyard, in St. Peter's Churchyard, Isle of Thanet, and on a stone inserted in the chancel wall of St. Nicholas's Church, Ipswich. See *Notes and Queries*, 6th series, vol. ii., p. 285 (London, 1880), and Willis's *Current Notes*, vol. v., p. 82 (London, 1856). "W. H. M." may perhaps take an interest in the following epitaph which I copied in Donaghadee Churchyard. It is cut on a stone which has lately received a coat of black paint, and is over the remains of a sailor named Daniel Saul, who died 24 August, 1820—

"Beneath this stone lies Daniel Saul,
Who round the world's terraqueous ball

* In the Antrim Inquisition, 1605, John Lugg of Portmuck was one of the Jurors, and this castle is referred to as "an old stone building called Cloughanoghertie." One of the territories of Lower Clandeboy is called "Tuogh clinaghartie," which may be the same.—F. J. B., Ed.

Has sailed to every land was known,
Now under hatches lies at home,
Anchored among his kindred mould,
Dreads neither storms nor seas that roll,
Brought to by Death's correcting rod,
Sets sail again to meet his God."

Full particulars of similar inscriptions are given in *Notes and Queries*, 18 July, 1891.

JOHN SALMON.

Bishop Averill.—There is some uncertainty about this Bishop's birthplace. While Cotton represents him as a native of Antrim, Fitzgerald and M'Gregor, in their *History, Topography, and Antiquities of the County and City of Limerick* (vol. ii., p. 483; Dublin, 1827), merely say—"He was born in the County of Antrim in 1713." Bishop Mant, in his *History of the Church of Ireland from the Reformation to the Revolution* (vol. ii., p. 787; London, 1841), makes Dr. Averill a native of Coleraine. The Averill family apparently had property in Armagh. Writing of the palace built there by Primate Robinson, Stuart, in his *Historical Memoirs of the City of Armagh* (p. 446; Newry, 1819), says—"At first he intended to build this at Lisanally, but the Rev. Dr. Averill, then proprietor of that place, would not transfer his title to the lands, and the Primate was under the necessity of changing his plan." See also Rogers's *Record of the City of Armagh*, p. 23; Armagh, 1861.

A portrait of Dr. Averill by Kneller need not be looked for by "O." The future Bishop was only ten years old when Sir Godfrey Kneller died, aged 75, in 1723. I suppose "O" meant to name Sir Joshua Reynolds; but I cannot find that Dr. Averill sat to *any* of the artists who were his contemporaries. The catalogues of those they painted do not include his name.

JOHN SALMON.

Annandale Peerage.—The inscription on the tombstone represents, no doubt, the family tradition, but it is not exact. The Rev. Thomas Johnston, Rector of Drumgooland, is the same, probably, as the Thomas Johnston, A.M., mentioned in the Diocesan Records, who was ordained Deacon by the Bishop of Down and Connor on the 27 March, 1618, and Presbytery by the same Bishop on 4 May, 1618; Vicar of "Dromgolen," 10 October, 1628; Curate of Clonduff, 28 May, 1634. He was likely one of the Scottish ministers who were ordained for some Ulster parishes.

REV. CHARLES SCOTT, A.M.

The Moira Plants.—It is remarkable how little care was taken of the exotics inquired after by "Juvenis," considering the expense that was incurred to procure them in the first instance. So soon after as 1744, Walter Harris, in his *Antient and Present State of the County of Down*, p. 265, speaks of these plants as "neglected of late years," but adds, "yet a few of them still continue there." In 1793, Joseph Cooper Walker, in an *Essay on the Rise and Progress of Gardening in Ireland*, published in the *Anthologia Hibernica* (vol. i., p. 196; Dublin, 1793), and afterwards included by him in the second or 1817 edition of his *Irish Bards*, says—"I was informed by the Earl of Moira that Mr. Harlow built a large stove at Moira by order of Sir Arthur Rawdon for his Jamaica plants. This stove was removed by Sir John Rawdon, his Lordship's father." Evidently the destruction of these exotics was much encouraged by successive owners.

JOHN SALMON.

Francois Thurot.—I have in my possession two engravings dated 1762, now rarely to be met with. One represents the engagement off the Isle of Man between Thurot and Elliot. The other represents the defeated French fleet brought into Ramsey by the English after the death of Thurot. Full details as to the ships, commanders, tonnage, men, and guns are added at the bottom of each print.

Only one of these pictures was represented in the recent London Naval Exhibition, where was shown the finest collection of naval pictures ever brought together.

F. J. B., Ed.

Irish Harper.—In Kilrush Graveyard, near Lisburn, in the parish of Blaris, is a tombstone with the following inscription:—

"Erected by the Irish Harp Society in memory of their pupil, Patrick M'Closkey, in consideration of his good conduct and proficiency in music. Died 7 June, 1826, aged 19 years."

The writer would be glad to learn the origin of the Irish Harp Society, and something of its history.

JOSEPH GARDINER.

Communion Tokens.—Would subscribers send to the undersigned editor examples of any Communion Tokens they may have or can procure particularly "sets" showing the different changes from the very early ones used to the more modern ones; also any notes or memoranda they may have in regard to same, or to the meeting-house to which they belong. A comprehensive article, freely illustrated, on this important aspect of Presbyterian history, is contemplated by Francis Joseph Bigger, Ardrie, Belfast.

Volunteer Badges.—Would subscribers or friends please send drawings or rubbings of the above, or any notes regarding same, to F. J. B., Editor, for a future article in the Journal.

Old Sun Dials.—Notes and drawings of any existing in Ulster will be welcome to F. J. B., Ed.

In Memoriam.

ROBERT S. MACADAM,

Born 1808,

Died 3 January, 1895;

AND BURIED AT NEWTOWNBREDA, 5 JANUARY, 1895.

ROBERT SHIPBOY MACADAM was born in Belfast in 1808, at his father's residence in High St., two doors from Bridge St., on the Castle Place side. He was educated at the Royal Academical Institution, and early in life entered his father's hardware business. During his frequent journeys through the country he acquired a knowledge of the Irish language and imbibed a taste for archæological pursuits. His knowledge of languages and philology was most extensive, and he was on intimate terms with such eminent men as O'Donovan, Wilde, Reeves, Hincks, MacDouall, &c. When upwards of 70 he added Spanish to the thirteen languages of which he was already master. His Irish Grammar was formerly a text-book in the R.A. Institution when that language was there taught. In 1852 the British Association Meeting was held in Belfast, and he was mainly instrumental in bringing together an unique collection of Irish Antiquities in the Belfast Museum, of which he had been one of the early promoters. This led to the starting of the famous *Ulster Journal of Archæology*, of which he was practically the editor, and the first number of which appeared in 1853; it continued to be issued quarterly for nine years. With the assistance of many able coadjutors this journal at once took a leading position in literary and archæological circles. Amongst the contributors were many foreigners of eminence. It was published by Archer & Son, Wellington Place, but owed much of its value to the beautiful coloured illustrations executed by Marcus Ward & Co., who had previously introduced the art of chromo-lithography as applied to the reproduction of such objects as the Bell of St. Patrick, published in 1849. Robert Macadam was a man of wide culture and refined tastes. With his elder brother, James, he was an active member of the Belfast Natural History and Philosophical Society, and took a warm interest in all that concerned the welfare of his native town. He was ever ready to lend assistance to brother antiquaries, and his correspondence with literary friends was most extensive. Frequently visiting the Continent, he was able to increase his stores of knowledge, and use them in his untiring zeal as editor of the *Ulster Journal*. About 1838 the brothers Macadam started the Soho Foundry in Townsend Street, where for many years they manufactured Pumping Machinery and Turbines: several patents were taken out for the latter. Orders came from many foreign countries, particularly Egypt, where a number were erected about 1840. In the scientific and mathematical investigations necessary for their construction the late Professor James Thomson materially assisted. In recent years, owing to various causes, the business declined, and within the last year Robert Macadam had retired entirely into private life. His enthusiasm for all that related to the history of his native province remained unabated, and he placed at the disposal of the Editors of the revived Journal some of his stores collected for the old *Ulster Journal of Archæology*, with which his name will always be associated.

Ancient Canoe

Found near Loughbrickland, Co. Down.

By Rev. H. W. LETT, A.M.

AN interesting discovery of an ancient single-piece or "dug-out" canoe was made on the 17 October, 1894, in a bog in the townland of Lisgannon or Lisnagonnell, in the Parish of Aghaderg, in the County of Down.

A man named James Buchanan, or "M'Whanan," who occupies a small farm, while engaged in mowing rushes in the bog, which has long ceased to be worked for fuel, struck the point of his scythe into a hard piece of wood just a little below the surface, and from which it required the exercise of all his strength to extricate it.

Thinking he had discovered a log of some sort of "bogwood" that would be valuable for firewood, he examined with a spade, and soon convinced himself that he had come upon an ancient boat. And he remembered how, when "working mud," that is, making mud-turf, at this identical spot twenty years ago, he had injured his bare foot on some rather sharp object, which no doubt was the gunwale of the canoe.

After digging out the surface sods and excavating the bog earth, he disclosed a very fine and perfect specimen of prehistoric boat-making. The material is heart-of-oak, and hard and black. It measures twenty-five feet in length, and from three feet wide near one end to two feet eight inches at the other, and is nineteen inches deep in the inside. Both bow and stern are bluffly rounded, and the keel projects eight inches at either end, reminding one on a small scale of the rams of our modern warships; the bow-end projection has through it a hole measuring six inches by three inches, by which it could have been moored.

The tree out of which this canoe was hollowed, when growing, must have been upwards of four feet in diameter, and have stood a true monarch of the forest. And what an expenditure of labour and time it must have taken to fell the tree, shape its outline, and "dig out," with the kind of implements then used, the inside to form the hull!

There are one and a-half pairs of brackets left projecting on the inside, each measuring five inches by three inches, and which must have been for supporting seats. One pair is six feet from the widest or stern end of the canoe, and the other three feet from them. Each has a half-inch horizontal groove in it, evidently for sliding the seat-board into. Immediately between these was found a portion of the handle and blade of a paddle, but it was so much decayed that it got broken when turned out with the spadefuls of bog-earth, and crumbled to pieces when handled.

The shell or hull of the canoe is three-quarters of an inch thick at the gunwale, while the floor is seven inches thick near the bow, and three inches thick at the position of the seats. A feature in this canoe is that on the bottom were left of the substance of the oak stout ridges as "stretchers" for the paddlers' feet to rest against. At the proper distance from where each seat was placed there are a pair of these for each two paddlers, who sat side by side on each seat. And there is a pair about half-a-yard from the bow, which I take for the places of those canoe-men who steered as well as impelled the boat.

No other articles, except three small field stones, the largest the size of a man's fist, were found inside this canoe. These stones were in the bottom of the boat, and have nothing remarkable about them.

On enquiring whether any stakes or "stabs" of wood had been observed in this bog, James Buchanan and others informed me that there was one spot, which was pointed out, one hundred and twenty yards south of the site of the canoe, and almost in the centre of the bog, where there were an abundance of stakes or "stabs" in a "ring," about fourteen yards across, which is still called "the island," and that close to them there was "any amount" of bones. This spot is now a morass, consequent on the removal of the substance of the bog in making "mud-turf" in bygone years.

The inhabitants have the two names Lisgannon and Lisnagonnell for the townland, the latter being that which is given on the Ordnance Survey Maps. Dr. Joyce, in his *Irish Names of Places*, interprets Lisgannon to mean "the small fort," and Lisnagonnell "the fort or home of the candles." In this townland there are still existing two small earthen "forts," from either of which as the crannoge residence the name may have been derived.

This bog of Lisnagonnell lies in a long hollow surrounded by small rounded hills, and evidently was in former times a lough covering some forty acres.

The townland of Meenan bounds Lisnagonnell on the west, in which, distant only half-a-mile, is another and larger bog, which every winter resumes the character it also formerly had of a lake. Lewis, in his *Topographical Dictionary of Ireland*, under "Aghaderg," mentions that "in 1826 a canoe formed out of a solid piece of oak was found in Meenan bog." It also appears that about seventy years ago a man named John M'Keag, a grandfather of James Buchanan, found three other canoes in Lisnagonnell bog, near the site of the recent discovery; one of these was about fifteen feet long, while the other two were of a somewhat different shape, being "nine feet by five feet."

From several persons I learned that from time to time various objects, or "curiosities," as they called them, were found while manufacturing "mud-turf" about and on "the island;" these have been described to be as follows:—"Small crocks or bowls like crockery made of blue clay burned; knoggins of wood, a whetstone with a hole through one end, small hand mill-stones and flat flag-stones, pins of brass like gold; a gold pin four inches long, with a double curved head turned in and carved on the stem; and bones, teeth, and horns of animals in plenty."

It was also mentioned to me that the late William Glenny, of Glenvale, near Newry, purchased many articles that had come out of this identical bog.

The residents in the neighbourhood did not give much credence to the explanation I endeavoured to lay before them of the use of the boat in reaching the island-home, being convinced in their own minds that all these remains are those of the catastrophe "that happened in the days of Noah, when the flood came and swept them all away;" and that is why no human bones have been found along with the other objects!

Reviews of Books.

Publications having any reference to Ulster matters will be reviewed in this column.

History of the Irish Presbyterians. By Rev. W. T. Latimer, B.A. Belfast: James Cleeland.

This is an instructive and valuable addition to Presbyterian literature. Many facts and details have been carefully collected by the writer, and much care has been given to the work. Written, perhaps necessarily, in a strictly sectarian and controversial manner, with many statements that are sure to meet contradiction from those of other religious beliefs, and from the historian who takes a broader view of Irish matters, yet, on the whole, it well sustains the character of a sturdy independent people, who have gone far to make the Province of Ulster what it is. Certainly no one wishing to become acquainted with an aspect of local history should be without Mr. Latimer's latest work.

* * * * *

Irish Noinins. By P. J. M'Call. Dublin: Sealy, Bryars & Walker. Price 1/-.

This is a collection of well-written poems on Irish subjects by a young Dublin poet of some fame. The Historical Ballads and Translations from the Gaelic are attractive, and will well repay perusal. "The Tomb of Hugh MacCawell" is a plaintive poem on a Roman Catholic prelate who was tutor to the Princes Henry and Hugh O'Neill of Tyrone, and afterwards Archbishop of Armagh. He was born at Saul, in Down, 1571, and died in Rome, 1626.

"In your dark crypt, Isodoro,
By the Tiber's tawny flow,
Sleepeth one—dear Erin's son,
Whom you cherished, Isodoro,
Long ago!

"High above, on votive tablet,
Princely Shaun, the Lord Tyrone,
Graved the name and words of fame—
Marked them on the marble tablet
For his own.

"'Pray for Father Hugh MacCawell,
Of the Kinel Fary race;
Saull of Down his natal town,
May the soul of Hugh MacCawell
Rest in peace!'"

* * * * *

Wayside Echoes and Poems. By Robert Smith. Belfast: Marcus Ward & Co., Limited. Price 1/-.

This collection of songs and ballads comes from the pen of a Derryman, and contains some stirring songs of local significance. We trust there is more sarcasm than truth in his lines about his fellow-citizens—

"And if Bobbie Burns could become a burgess,
They wouldn't mind, sorr, his poems a bap,
Unless he lived like a Corporator,
And owned at laste, man, a dacent shap!"

The poet's militia song, "The Royal Fusiliers," has perhaps as much vigour as any of his other pieces; its concluding stanza is as follows:—

"Then here's to every man and youth
Who comes and volunteers,
And wears the busby in the ranks—
The peasants and the peers!
Each private cries, 'Long live the Queen,'
Each sergeant swells the cheers,
Thus march along, twelve hundred strong,
The gallant Fusiliers!"

BARNEY MAGLONE.

The Reliques of Barney Maglone. (With a portrait.) Edited by Francis Joseph Bigger and John S. Crone, with an Introductory Memoir by D. J. O'Donoghue. Belfast: Thomas Dargan. Price 1/- and 2/-.

"Barney Maglone," or R. A. Wilson, as was his proper name, is still well remembered as a pressman in Belfast and Enniskillen. The best of his poetical works have now been collected and printed for the first time.

The versatility of the genius of Wilson will become apparent by the perusal of this volume—from grave to gay, from tears to laughter, the transition is often sudden and unexpected. Many pieces appear to have been written for fun alone, some with an object, and others "to order." Barney never hesitated to touch dangerous subjects, but wrote with the pen of one bearing no malice.

"The orange lily rears its head the pride of many a walk,
And bends its lady head above its proud and splendid stalk;
But what's the colour of the stem, itself and earth between?
The stalk that bears the lily up is still the glorious green."

One of the poet's happiest veins is reached in his address to the statue of the Reverend Governor Walker of Derry, when he says—

"Come down out of that, Mister Walker!
There's work to be done by an' by,
And this is no time to stan' glowerin'
Between the Bogside an' the sky.

The country's sore trubble increases,
Deep danger indeed is her lot,
And she needs the bould help of a hayro
That once bid a king 'Go to pot!'
* * * *
"You're needed to guide the recruitin',
To dhrill all the goomies that join,
An' polish them off into sogers,
Before we march up to the Boyne.
That's true! you must know we're for fightin'
That blessed ould battle once more,
For they say it was someway mismanaged
The time that they fought it afore."

Quite a different vein is tapped by the poet in his very pathetic ballad, "The Cottage of Tyrone," which pictures one of the darkest scenes in Irish rural life.

After a frail and checkered career, poor Barney sleeps his last in the Belfast City Cemetery, as he had wished.

"Our Father! do not suffer me to close my eyes abroad;
Let me die where I knew Thee, my childhood's loving God,
Oh! leave me not to moulder in a strange place far away,
But lay me where my loved ones rest in holy Irish clay."

* * * * *

Journal of the Association for the Preservation of the Memorials of the Dead. Edited by Colonel Vigors and Rev. J. F. M. Ffrench.

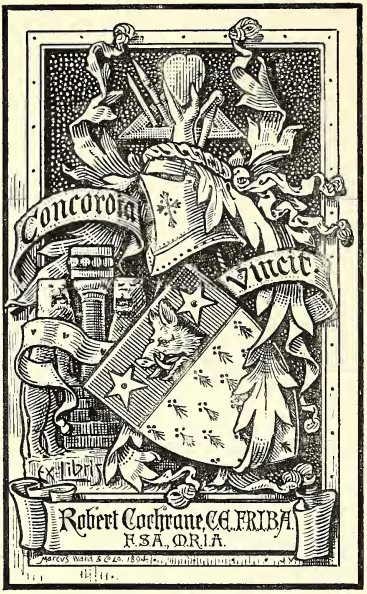
This is the sixth Report of this Society, and reflects great credit on the worthy editors. It is much to be regretted that two Ulster counties—Derry and Cavan—do not contain a single subscriber to this Society, whilst the former has not sent forward even a note to be included in the pages of its Report. There is a short paper with illustrations on armorial stones in the Parish of Ballinderry, also notes on monuments in Armagh Cathedral yard, and on some in the grounds of the Presbyterian Meeting-house. The Parish of Magheradrool (Ballynahinch) occupies a fair space, the old inscriptions being given. Fermanagh has some good notes; but the whole volume is full of interest to the antiquarian and biographical student. Take, for instance, the following note from the Parish of Holmpatrick on the Skerries, out in the Irish Sea, "on a thin slab of slate":—"Here lyeth the | Body of William Mur | ehead Commander of | the Brig Savage of Portaferry | which was unfortunately wreck^{d}. | in the Harbour of Skerries the 12th | Day of February 1756, when most | of the crew together with the | Master perished."

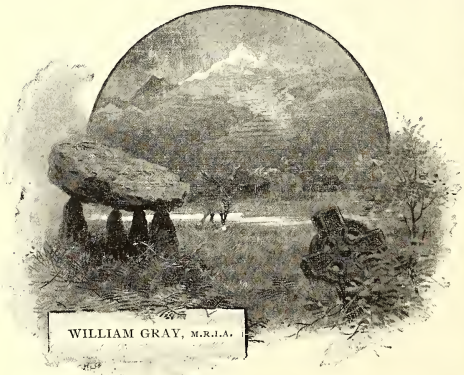
Now, who knew that Portaferry was a port of shipping in 1756, for the name of the brig, "Savage," denotes she was locally owned? The Moorheads are still a County Down family. From this text a whole chapter might be written teeming with information of value and importance.

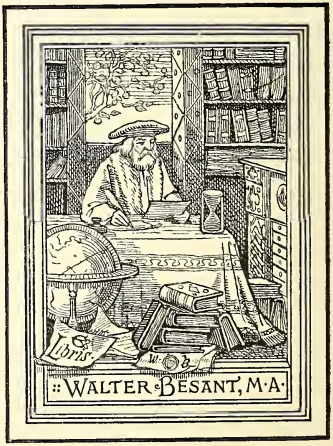
* * * * *

Folk Lore. This quarter's issue of this Magazine contains "Further Notes from County Leitrim," by Leland L. Duncan, F.S.A., who records as follows the origin of the first turf fire, picked up from an old resident in Driny:—

"Before the days of St. Patrick the only fuel the Irish had was wood, for the use of turf had not been discovered. One day St. Patrick's servant was returning home, when suddenly a little man in red appeared in front of him. 'If you will ask St. Patrick the answer to one question,' said he, 'I will tell you something in return.' 'Well, what is it?' said the man. 'To-morrow morning, at Mass, ask him this question, Is there any hope for the fallen angels?' So the next morning, at Mass, at the elevation, the servant called out he had a question he wished to ask (for the celebrant must answer any question put to him that moment). When Mass was over, St. Patrick said, 'Who was that wretched man who called out?' The servant then told the saint about the little man and his question. Said St. Patrick: 'You may just go and dig your own grave, for when you tell him the answer he will surely kill you; but don't forget to lay the loy and the shovel crosswise over the grave, when you have done, for the answer to the little man's question is, There is no hope for the fallen angels. Then the man went and dug his grave, and he had just put the loy and shovel over him, when the little red man appeared and asked his question. When he heard the







EXAMPLES OF BOOK PLATES FROM
"PROCESSES FOR THE PRODUCTION OF *EX LIBRIS*," BY JOHN VINYCOMB, M.R.I.A.

reply he tried to get at the poor servant to kill him, but as he was protected by the cross made by the loy and shovel he could not touch him. At last he said, 'Well, you have answered my question, and though it is against us, I must tell you something as I promised. Go to the bog and throw up some of the turf on it, and let it dry in the sun, and it will make a good fire for you,' and he disappeared. The man got out of the grave then, and he told St. Patrick what the little red man had said, and when they tried they found every word true; and from that day the Irish have used turf for fuel."

* * * * *

Fians, Fairies, and Picts. By David MacRitchie, with illustrations. London: Kegan Paul, Trench, Trubner & Co., Limited.

In this interesting little book the author brings together, with much ability, the evidence in favour of the Picts, and the other so-called primitive races in Europe and elsewhere, in later times spoken of as Fairies and Elves, having been of small stature, and living in underground dwellings. These are still to be found inhabited, notably in the Orkneys, and illustrations are given of *boths* and *souterrains* capable of housing several families at the one time. Our well-known local antiquarian, the Rev. James O'Laverty, M.R.I.A., is quoted in regard to New Grange, the mound at which is considered by the author as an ancient dwelling, and only used as a sepulchral monument at a later period. We can scarcely agree with his supposition as regards the gigantic earthworks along the Boyne.

* * * * *

Journal of the Waterford and South-East of Ireland Archæological Society. Vol. I., No. 1. Waterford: N. Harvey & Co., 1894. Price 2/-.

It is very pleasing to note that the South of Ireland leads the way so conspicuously in antiquarian research. The Journal under review contains an admirable inaugural address by the Most Reverend R. A. Sheehan, D.D., President of the Society; "Old Waterford," by Dr. Ringrose Atkins, illustrated by several full-page reproductions of photographs cleverly rendered; and a capital notice of Charles Smith, the Irish county historian, by the hon. sec., M. J. Hurley, in which he shows that the part taken in the *History of Down* (Dublin, 1744) by Walter Harris, the reputed author, was a very minor one, Smith being the real compiler. The printing and get-up of this first number augur well for its continued success.

* * * * *

The Brehon Laws. By Lawrence Ginnell, B.L. London: T. Fisher Unwin. Price 6/-.

This beautifully printed book will bear careful study by all students of Celtic manners and customs, and will doubtless lead to deeper research into this most interesting subject. The vast treasure-houses of Trinity College and the Royal Irish Academy have only as yet been touched upon, and will bear the patient research of many generations of Irish scholars. There is perhaps no country in Europe which has so rich a store of early written history as Ireland, which now appears for the first time to be critically examined. Mr. Ginnell has done good work in laying before the public in a concise and readable form the main features of the ancient Brehon Laws, the study of which will enable the reader to understand the feelings of the Irish peasant, and will explain many hitherto misunderstood aspects of the present Land question.

* * * * *

On the Processes for the Production of Ex Libris. By John Vinycomb, M.R.I.A. London: A. & C. Black. Price 3/6 nett.

There is no other man in Ulster could have written this book save John Vinycomb, it is so distinctly and evidently his own, bearing traces of its paternity on every page, so that no one who knows the father could mistake the offspring. Technical to a degree, yet it is written in such a readable and pleasant manner that the most untechnical person can peruse it with pleasure. The illustrations are certainly a strong feature of the book, and reflect much credit on the author, who is the designer of most of them. All the modern illustrations have been executed by Marcus Ward & Co., with whom the author has been so long associated.

The *Ex Libris* of many friends of this Journal appear in its pages. The book is appropriately dedicated by the author to his friend, Ulster King of Arms.

* * * * *

The Irish Song Book. Edited by Alfred P. Graves. London : T. Fisher Unwin. Price 1/-.

This is the fifth volume of the New Irish Library, and for interest and value ranks second only to Standish O'Grady's *Bog of Stars.* Its production leaves no room for the complaint that good old Irish music is not within the reach of everyone. The resuscitation of these beautiful Irish airs and ballads should go far to do away with the trashy London music hall songs one hears at every corner. The collection comprises 119 airs and ballads, made with great care and discrimination, no section or party being omitted. "The Battle of the Boyne" is side by side with "The Wearing of the Green," and "The Protestant Boys" are sandwiched between "Rory O'More" and "Paddies Evermore." Who could help admiring the following, set to appropriate music :—

"God bless the grey mountains of dark Donegal!
God bless Royal Aileach, the pride of them all!
For she sits evermore like a queen on her throne,
And smiles on the valleys of green Inisowen."

Truly the author of "Father O'Flynn," the worthy son of the worthy Bishop of Limerick, has rendered an excellent service in placing within the reach of all good poetry set to beautiful ancient airs, both being distinctly Irish and our own.

An Ulster Ballad.

TRANSLATED BY DOUGLAS HYDE, LL.D., T.C.D.,

Author of "Love Songs of Connacht," "Folk Lore of the Irish Celts," &c.

I THINK the following song—chosen out from amongst many of the same kind—fairly expressive of native Irish feeling in Ulster at the close of the last century. I found it in an Ulster MS. which was bound up with another more modern book, written out by one Peadar O. Gealachain, near Moynalty, in the County Meath, about the year 1835. Unfortunately, there is nothing to show who wrote the Ulster manuscript, many pages of which are lost. Both books belonged to the collection of the late lamented Bishop Reeves. By this song and others like it the Gaelic poets were co-operating, perhaps half unconsciously, with the United Irishmen. I have attempted a versified translation in the metre of the original, but as such things are unsatisfactory, I add a literal one also.

Ollaṁ ʒan ainm cct ar an REVOLUTION ann ʃan b̓ꝼrainc.

Tá na Franncaiġ ann ʃan am ʃo aʒ cur ceím ar ʒ-cúl
Ni b̓íonn[1] ꝑrionnʃa oʃ a ʒ-cionn ait ríaġal ʒlan úr,
Béiḋ Ʒearmanaiġ aʒuʃ Flanḋerʃ 'ʃan ꝓéim ʃin ꝼúꝼ',[2]
'S tá mé 'na aṁraʃ ʒo mbéiḋ Albain[3] 'ʃ an Eire-ʃe ḋlúṫ.

Ni b̓íonn[1] Laoiʃeaċ no riġ eile ó'n aimʃir ʃeó ʃuaʃ
Ann ʃna cꝓíoċaib̓ aʒ cur ḋaoirʃe ar ʒaċ ḋeaġ-ṁac ʒo buan
Béiḋ na ḋaoine lán ċꝓíonaċt ʒan ʒéib̓ionn ʒan ʒuaiʃ
A'ʃ toil ʃ̇aoꝓ aʒ clannaib̓ Ṁiliḋ le ʃeun ʒo lá 'n luain.

Cuiṁniġ an coinʒioll ḋo ṫuʒ Ʒoill ḋaoib̓ i Luimneaċ, mo ċian!
Rinneaḋ ꝼeall oꝓꝓaib̓ ʒan ḋeaꝓmaḋ ó aimʃir Riġ 'llíam,
D'ꝼáʒ b̓ur ʒclann b̓oċt i n-anb̓ꝓoiḋ ʒan ʃeilb̓ aċt 'i bꝓian
Maꝓ b̓eiḋ' ḋall aʒ riṫ ꝼá ġeall le n-a ċeannaire[4] ʒan ʃꝓian.

Ni ó ḋúṫċaʃ ꝼuair Lúiteir no aon neaċ ḋa ṗóꝓ
A b̓ꝼuil ḋe ċúiꝓteannaib̓ úꝓ-ġeala o Luimneaċ ʒo Bóinn
Tiucꝼaiḋ ʃʒiúiꝓʃe ar na búꝓaib̓[5] ó ġaoḋalaib̓ i nʒleó
'S ni b̓íónn[1] ḋúiṫċe nó[6] ḋún aca i n-Eiꝓinn níoʃ mó.

Tá cúiʒe Múṁan cinnʃeaċ(?)a ʒcab̓lac[7] (?) le ʃtuaim,
'S ʒaċ ꝼeaꝓ cliúṫaċ ʒo ʃúʒaċ aʒ laiʒnib̓ na m buaḋ,
Béiḋ clanna Ruġꝓaiḋ tꝓein lúṫṁaꝓ aʒ coʃnaṁ na ʃluaġ,
'S iaḋ aʒ ꝓúʃʒaḋ ʃlioċt lúiteir, 'ʃ náꝓ ṫiʒiḋ ʃiaḋ [uaṫa].

(TRANSLATION.)

AN ANONYMOUS "OLLAMH" CECINIT ON THE REVOLUTION IN FRANCE.

I.

See the Frenchmen at last on their past turn back
On princes and princelings and all their pack,
Neither Fleming nor German will turn his back,
And Alban and Erin will steer in their track.

II.

We'll suffer no Louis to do us a wrong,
To smite us, to slay us, to flay us for long,
Or leave us a-weeping,—the People are strong,
March sons of Milesius in legions along.

III.

'Neath Limerick's wall for all our folk
We once made a paction the Saxon broke,
The bodach played high, and a lie was his stroke;
To his car we are tied, must we bide in his yoke?

IV.

Each lime-white mansion from Shannon to Bann,
How did they come by them, or one of their clan?
But we'll shatter and scatter their ranks to a man—
Milesians in legions shall lead the van.

V.

To the war-hounds that hunt her see Munster at bay,
There's nor coward nor flincher in Leinster to-day,
And the province of Rory is glorious and gay,
Arise as a river and shiver their sway.

(LITERAL TRANSLATION.)

The Frenchmen are at this time giving a step backward (*or perhaps "putting dignities behind them"*), They will have no prince over them, but a brand-new rule, The Germans and Flanders shall be beneath them in this race, and I am doubting but Scotland and Erin shall be closely [joined to them].

They will have no Louis nor other king from this time forward, In the countries, putting servitude lastingly on each fine fellow, The people will be full of wisdom, without fetters, without danger, And the clans of Milesius shall have free scope (*literally "will"*) with prosperity till the day of judgment.

Remember the conditions the Galls gave ye at Limerick, my grief! Treachery without forgetfulness (*i.e., never to be forgotten*) was practised on ye, from that time, which left your poor children in slavery, without any possessions but in pain, As it were a blind man running for a bet with the man-who-leads-him without a bridle.

It was not from inheritance that they or any one of their seed got all the fresh-white courts which are from Limerick to Boyne. But a scourge shall come upon them from the Gaels in conflict, And they shall have neither estate nor fortress in Ireland any more.

The province of Munster is * * *? in * * *? with dexterity, And each renowned man in Leinster of the victories is merry, The children of Rury [*i.e.*, the men of Ulster] will be strong and active protecting the hosts, And they defeating their oppressors, and may they not escape from them.

NOTES.

[1] In this piece bíonn seems to be used for béid, "there will be."

[2] fuċaḃ in the MS. for fuṗa, "under them."

[3] Better Alba, "Albain" is the dative form, but is here used as a nominative.

[4] Ceannaiṁe means "one who leads a horse by the bridle." I often heard the word in Roscommon.

[5] This is only the English word "Boor" Gaelicized.

[6] no seems to be used after a negative in Ulster where ná is used elsewhere.

[7] Caḃlaċ means "a fleet," but I do not understand Cinnṫeaċ.

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Notices.

Each communication will bear the name of the contributor, unless the Editors are expressly instructed to the contrary. The Editors and Conductors take no responsibility in regard to the statements made or the theories propounded.

The Editors will be obliged for information regarding any local historical structure not already pictorially recorded, especially those liable to destruction or alteration, in order that careful photographs may be taken of them, full arrangements having been made for so doing.

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"The Estate of the Diocese of Derry."

COMPILED BY

Dr. GEORGE DOWNHAM,

Bishop of that See—1616-34.

From the Original M.S.—intitled, "The Ulster Visitation Book, 1622," preserved in the Library of Trinity College, Dublin. With an attempt to trace the succession of Clergy in the several parishes.

By WILLIAM ALEXANDER REYNELL, M.A. & S.T.B., M.R.I.A.,
From 1867 *to* 1873.
Incumbent of Carrick, Diocese of Derry.

PART I.

THE following "Estate" of the Diocess of Derry, now for the first time printed, was compiled by Bishop George Downham, a native of Chester, Fellow of Christ's College, Cambridge, a Prebendary of St. Paul's, London, and Chaplain to King James I. Dr. George Downham was son of Dr. William Downham, Bishop of Chester, 1561-79. He was promoted to the See of Derry by Patent dated 6 Septr., 1616, and was consecrated (perhaps at Drogheda) on the 6th of the following month. The Bishop is said to have been a singular proficient in the Art of Logic, of which he had been Professor at Cambridge; as will be seen by this "Account," he was an extremely zealous Churchman. He held the See until his death. In a letter of Archbishop Ussher to Dr. Ward (Life by Elrington, xv. 578 and *ib.* 579), we find the following notice:—"The good Bishop of Derry, Dr. Downham, departed this life on ye 17th of ye present [April], and your Dr. Bramhall is like to succeed him in the Bishoprick, wch is absolutely the best in the whole kingdom." Ward replies thus—"I am sorry to hear of the late decease of the worthy Bishop of Derry. *Boni deficiunt mali proficiunt.* I heard before the receipt of your Lordship's letter, of it at London. I heard also there, that Dr. Bramhall of our College was likely to succeed him, as in place, so in all his virtues and virtuous actions."

The funeral entry (iii. 34), Funeral Certificates, Ulster's Office, records this event—"Y^e^ Rt. Revd. Father in God, George Downham, Lord Bishop of Derry, deceased the 17th of April, 1634. He had to his first wife [Anne], dau. of [William] Harrison, Prebend of Windsore, by whom he had issue Samuell Downam, William

Downam, who hath to wife Ursula, dau. of Sr Samuell Bagnall, Knt.; James Downam; Mary, married to George Downings, of Ballykelly, in the County of Derry; Batteseba Downam; Jane, married to Andrew Knocks, sonne of Andrew Knockes, sometime Bishop of Raphoe; Elizabeth, married unto Dudley Phillips, sonne and heir of Sr Thomas Phillips, of Limnevady, in the Co. of Derry, Knt.; Dorothy, married to Charles Vaughan, clerk. His 2nd wife, —— daur. of ——; she was wife before to Sr Harry Killagrew, Kt., by whome he had no issue. His third wife was Margery, naturall daughter of Sir Nicholas Bagnall, of the Newry, Kt., sometime Marshall of the Army in Ireland, by whome he had no issue; she was before wife to Sr Francis Roe, Kt. His Lo^pp was buried in the Cathedrall Church of London Derry the xxi. of Aprill, 1634. This Certificate was taken by Albone Leverett, Athlone Pursuivant of Armes, to be recorded in the Office of Uluester King of Armes."

The arms of Dr. William Downham, granted by Dalton A.D. 1561. (Hart MS., 1359. Blazon of Episcopacy.)

"Azure, on a chevron, between two doves, Arg^t, beaked and legged gules, in chief; and a wolf's head erased of second, in base—a rose gules, between two clasped books of 3rd garnished or."

Brown-Willis, in his "Cathedralls," *in loco* Chester, thus notices Dr. William Downham. "Bishop 16 years, died Nov^r, 1577; he had two famous sons—George, Bp. of London Derry, in Ireland, and John, Bachelor of Divinity, a learned and painful writer. George was Prebend of the first stall, Chester."

The compiler's late worthy friend, the Rev. Wm. Edwards, Rector of Leck Patrick, Diocese of Derry, in his Preface to his Memoirs of *The Rectors of Clonleigh*, makes the following observations; they may also serve as a Preface to these papers:—

"The Irish Reformation may be said to have formally commenced in the year 153$\frac{2}{3}$, when an Act was passed by the Irish Parliament (28 Hen. VIII.) renouncing the supremacy of the Pope. Previously to this, in 1532-4, the Irish Bishops and Clergy had taken the Oath of the King's Supremacy. This was followed by a similar Act, in the years 1540 and 43, on the part of the principal chieftains—the O'Neills, O'Donnells, and others. In 1551, Edward VI. ordered the use of the English Liturgy in all the Parish Churches in Ireland. In 1565 the Bishops and Clergy in Provincial Synod formally accepted this Liturgy, and expressed their conformity to the doctrines of the Reformed Anglican Church. In 1603, James I. summoned a Convocation, which agreed to 104 Articles of Religion, divided into nineteen heads. In 1634, another Convocation passed a Canon, accepting the English Thirty-nine Articles as they at present stand; whilst in 1661 the same body considered and approved the revised "Book of Common Prayer."

Although O'Neill and O'Donnell had thus openly renounced the Papal supremacy at an early period, no practical steps were taken for the establishment of the Reformation in the Diocese of Derry, which included a large portion of their territory, until the reign of James I. In 1604, Dr. George Montgomery was appointed to the See. Sir John Davis states that the Bishop had not come into residence in 1606. Two years later he had, however, done so, as in Sir Cahir O'Doherty's attack on the city in 1608 the Bishop's "wife and children" were taken prisoners. How soon Incumbents were appointed to the parishes of the Diocese is not so plain. Dr. John Richardson was certainly appointed to the rectory of Ardstraw in 1617. A Dean and an Archdeacon appear earlier, and it is probable that in the larger towns of the Diocese, Incumbents were located. The Compiler will give the dates of all such appointments as a sequel to the text of the Report.

The MS. preserved in the Library of Trinity College, Dublin, commonly known as *The Ulster Visitation Book*, is thus entitled :—

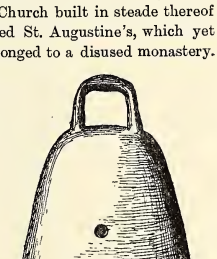
The State of the Diocesses
in the province of
Ulster,
Anno Domini
1622,
certified under the hands of the then Bishops
of each Diœcese.
Trinity = Colledge.

The names of the Bishops follow. Bp. Downham's account is comprised in pages 188–212.

The Estate of the
DIOCESS OF DERRY.
The state of the Cathedrall Church,
The dignitie and dignitaries.

The Cathedral Church of St. Columb, of Derry, hath not so much as any ruines left, neither is there any other Cathedral or parish Church built in steade thereof within ye City of L.Derry. The same Church, called St. Augustine's, which yet remayneth, and is not capable of half ye auditory, belonged to a disused monastery.

The Deane of Derry is Mr. Henry Sutton, a M^r^ of Artes, a man well qualifyed both for his learning and conversation. The valuation of the deanery in y^e^ King's Books is 50^li^, wch I suppose to be the third part of y^e^ true value, ultra repris.; the twentieth parte 50^s^.



THE BELL OF S. BOEDAN, OF CULDAFF.

The temporalities of the deanery are four quarters of land, whereof two called Balliower are lett by ye late Deane Webb for three lives to John Baker, Esq., at ye yearly rent of vii^li^. Two called Enagh are lett by the same Deane [Webb], viz. :—one quarter and half to George Cary, Esq., for three lives, at the yearly rent of x^l^, and half-a-quarter to Johan Wray, Esq., as Leasee in trust to the use of the wife and sister of ye saide late deane, for the terme of twenty-one years, at ye yearly rent of jjj^li^ vj^s^ viij^d^.

Item foure acres of land beyond the Bogg adjoining to the Island of Derry, and two acres layd out (tho' inconveniently) for the site of the deanry House in the Island, a slight shaft without the walles, and in the diocess (not of Derry, but) of Rapho.

To ye deanry of Derry are annexed three parish Churches, viz. :—Templemore, als. Derry-Clandermott and ffawgenvale, wch are to be mentioned after in theire due places.

The State of the Chapter.

To the Chapter belong the Archdeaconry of Derry and Three præbends, viz. :—Commyer, Aghadowy, and Moyvill. The Archdeacon is Doct^r^ Richardson, ye Prebendary of Commyer; Edmund Harrison, Bachelor of Divinity; Thomas Turpin, M^r^ of Artes, Prebendary of Aghadowy; and Robert Kene, M^r^ of Artes, Prebendary of Moyvill. To these foure dignities there appertaine foure parish Churches, with cure of soules, to be mentioned hereafter in theire proper places. The Diocess consisteth of Forty-five parishes, besides two peculiars (after to be named) in wch

foure of the ministers have built upon theire Glebes, for which they alledge these reasons :—I. They are unable to builde such houses as they dare dwell in. II. Because ye country is not as yett so well settled. III. Because they have no state in theire Glebes assured unto them by anie Legall conveyance, wherein ye Society of The Governor and Comitty of London for ye new Plantation in Ulster is ffalty.

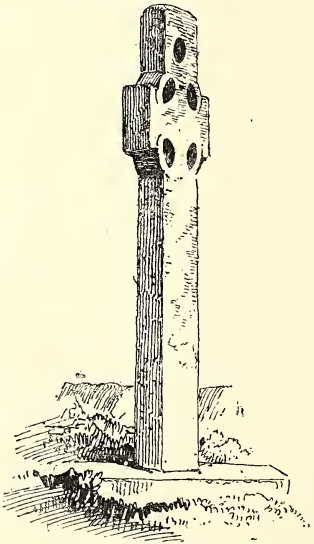
These 45 parishes are divided into rurall Deanrys, vizt :—

Derry,
Mohey,
Bynaghe,
Rathlowry,

The Parishes within the Deanry of Derry.

ffirste the parishe of Derry, als. Templemore, To this parishe there belongeth no glebe nor house, but the Deane (who is resident at Lo:Derry, and preacheth weekly) dwelleth in an hyred house. The Deane mayntayneth a Curat to reade in this parishe, and allows him 10^li^ per añ.

2. Moyvill, belonging to one of the prebends.

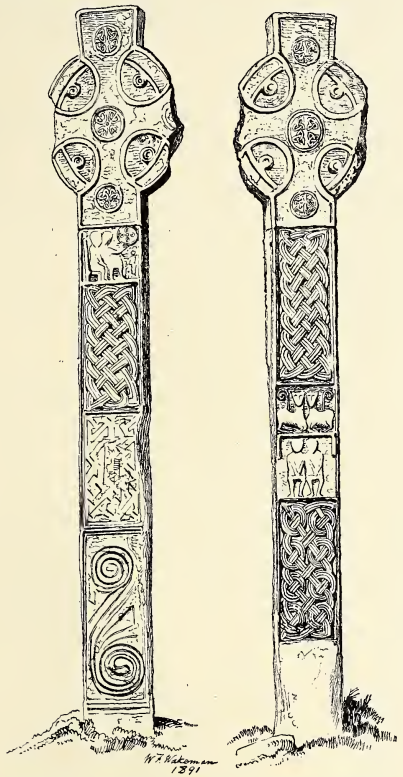


THE CROSS OF COOLEY (Mag-bile).

The Incumbent, Robert Kene, before named, a good preacher, and a man of unblameable conversation, and is resident in the sayd parishe.

The parishe Church hath certaine ruines of old walles not fitt to be built upon. But there is a Chappell built up and slated (albeit not fully finished) in a place most comodious for such Englishe as doe inhabit in y^e^ said parishe.

The valuation in y^e^ King's Bookes is xx^li^, wch is about y^e^ thirde part of the real valu. The vicesima is xx^s^.



THE CROSS OF S. BUADON *(east and west faces)* AT CLONCA.

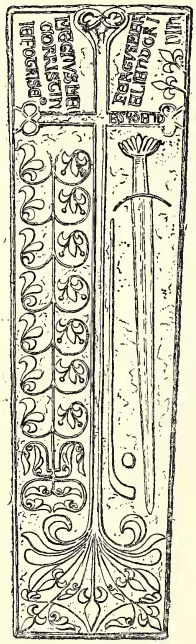
There are two gortes or old glebes containing by estimation three acres. Of newe glebes there be 60 acres of English measure, wch being but coarse land and remote from the Church, the Incumbent is purposed to build upon the gorts wch lye neare to the Church, to wch end he hath already bought timber.

3. Coldaugh, a parish contiguous to the former, hath the same Incumbent, who dischargeth the cure as occasion is offered, there being no English family within the parish. It is valued in the King's Books at 10li, that being the third part of the cleare value. The vicesima is 10s.

The parish Church hath verie good walls standing—fitt to be built on—but not covered. There are 2 old gorts or glebes, being of no value, and conteyning almost 2 acres, lying far asunder: and adjoyning to the Church, the Incumbent hath begun a small building of stone, but not yet finished. Of new glebe there be 60 acres.

4. The Church of Cloncagh is fallen down and altogether decayed.

The Incumbent is Edward Boucker, clerk, an honest man, but noe licensed preacher, notwthstanding to catechise and to speake and reade Irishe, and sufficient for a parishe wholly consisting of Irishe.



SEPULCHRAL SLAB OF MAGNUS MAC ORRISTIN OF THE ISLES IN CLONCA CHURCH.

The benefice is valued in the King's Books at viiili vis viiid st., that being somewhat more than the thirde part of the cleare value. The vicesima is xiijs iijd ob.

There are foure gorts or old glebes containing foure acres, of new glebe 60 acres, wch, being remote from the Church, he hath built (as he saith) a sufficient house on other Church land belonging to the Bppe, nearer to the Church, where he dwelleth, discharging the Cure in his owne person.

5. The Church of Clonmanny remayneth uncovered.

The Incumbent is John Sterne, Master of Arts, a very worthy young man, both for his guift in preaching and for his conversation. He being called to some better preferment in Leinster hath leave to be absent for a time, until he be settled. The Cure in the meane time, for reading, being discharged by an Irish Clerke, and for other occasions by ye neighbouring Ministers, who have undertaken the same. The valuation in ye King's Books is xiili, which is about the third part of the cleare value. The vicessima, 12s. Besides the gortes, or old glebe, there are 60 acres of new glebe, on wch there is no building that I hear of.

6. The Church of Donaghclintagh remayneth uncovered.

The Incumbent is Patrick M'Tally, clerke, an Irishe man of meane guifts, having a little Lattine and no Englishe, but thought by my prædecessor sufficient for a parish consisting wholly of Irish.

The valuation in the King's Bookes is xli, the third part of the cleare value, ult. repris. The vicessima is xs. Besides a gort, or old glebe, there is a new glebe of 60 acres. . The Incumbent is resident, and hath built on his gort an Irish house.

7. The Church of ffathen, als. ffawhen, is well and sufficiently repayred.

The Incumbent is William Newcomen, M^r of Arts, a diligent preacher.

The valuation in the King's Books is viii^li vi^s viii^d, wch is about the third part of the cleare value, ult. repris. One third part wch belonged to the Rector is withheld from ye Incumbent by Henry Boughan, Esq., as appropriate to ye Abbay of Columkbill.

The greate office findeth two gorts belonging to the Incumbent, the one of wch being detayned by ye relict of Alexander Steynings, gent., he hath farmed of her ye balliboe whereof that gort is a part. And upon ye supposed gort (lying neare to the Church) he hath built a stone house.

The new glebe of 60 acres is not yet divided from the lands wch Sir John Vaughan, K^t, holdeth.

The Incumbent is resident, and dischargeth the Cure in his owne person.

8. The Church of Desertegny is unrepayred.

The Incumbent is ye s^d William Newcomen, who holdeth this, with that of ffathyen, unto which it is contiguous.

The valuation in ye King's Books is v^li, wch is the thirde part of ye uttermost value ultra repris. The vicesima v^s.

THE DONAGH CROSS.

THE CROSS OF FAHAN-MURA *(east and west faces)*.

Besides one gort of old glebe the Incumbent enjoyeth 60 acres of new glebe.

The Incumbent, by reason of the vicinity, dischargeth also the cure as he may, with the help of an Irish Clerke, the whole parish consisting of Irish recusants.

These seven last mentioned are in the Barony of Inishoen, unto every whereof new glebe of 60 acres hath been assigned by ye Lo: Treasurer.

For the former history of the Diocese of Derry, the reader is directed to the deeply-learned work of that Prince of Antiquarians, the illustrious Dr. William Reeves, late Bishop of Down and Connor and Dromore, intitled—"*Acts of Archbishop Colton, in his Metropolitan Visitation of the Diocese of Derry*, A.D. MCCCXCVII. Dublin: For the Irish Archæological Society, MDCCCL."

Notices of the Deans, Archdeacons, and Prebendaries of Derry are reserved until the close of this account. Their Names, with many particulars of their lives, may be found in Cotton's *Fasti Ecclesiæ Hibernicæ*, vol. iii. 328 *seq.* Dublin, MDCCCXLIX.

Moville. *Sancti Finani.*

An account of the Prebendaries will appear in that of the Chapter of Derry.

This Parish was divided 28 October, 1775. This order took effect on the death of Sir Robert Pinsent, Bart., Prebendary of Moville, 11 September, 1781. The newly formed parishes were called Upper and Lower Moville; Upper Moville retained the Prebendal Stall. A church for Lower Moville was built at Greencastle in 1782. A Chapel of Ease at the town of Moville belongs to this parish. It was consecrated by the name of St. Columb's, Moville, 16 April, 1858.

Moville Lower.

1781, 11 October, Gardiner Young, B.A. Dublin, Vernis, 1768; admitted Deacon in Derry Cathedral, Sunday, 22 Jan., 1769; ordained Priest in same Church 28 March, 1773. In 1785 he became Rector of Camus juxta Bann, als. Macosquin.

1785, 9 April, Monsey Alexander, M.A. He was chaplain to Frederick, Earl of Bristol, then Bishop of the Diocese. He died, aged 34, in 1790.

1790, 1 November, Thomas Hamilton, B.A. Dublin, V. 1769. He died, aged 68, 16 August, 1812.

1812, 2 August, Samuel Law Montgomery, B.A. Dublin, V. 1788, LL.B. Æst. 1801. He was appointed Vicar-General of the Diocese, 27 August, 1801. In the year 1830 he became Rector of Leck Patrick.

1830, 24 December, Charles Galwey, B.A. Dublin, Æst. 1814. In 1852 he became Rector of Lower ~~Cumber~~ Badoney and, subsequently, Archdeacon of Derry.

1852, 7 December, Charles Seymour, B.A. Dublin, Æst. 1827, M.A. and B.D., V. 1858, subsequently D.D. In 1862 he became Rector of Urney, and after the disestablishment was elected to the Rectory of Templemore, and appointed Dean of Derry. From 1847 to 1852, Mr. Seymour had been Prebendary of Inver (Raphoe).

1862, 15 August, Thomas Olphert, B.A. Dublin, V. 1840; ordained Deacon at Tuam 1842, Priest at Carogh (Kildare) 1843. In 1869 he became Rector of Kilrea, and is now Rector of Urney, and a Canon.

1869, 13 February, Francis Smith, B.A. Dub., Æst. 1855, Senior Moderator in Ethics, M.A., Æst. 1858. He resigned in 1876, and is now Priest Chaplain at Stratford-upon-Avon, Warwickshire.

Culdaff. *Sancti Bodoni.*

1621 (prohably), Robert Kene, appointed Prehendary of Moville in this year, with which he held this Rectory; he had heen Rector of Camus juxta Bann from 1616. He is named in the new charter of 1629, granted hy Charles II.

1635 or 6, 23 Septemher, John Cade.

1661, 6 April, Robert Young, ordained Priest, 20 Dec. 1632, hy Andrew (Knox) Raphoe. He was instituted to Clonca R. 25 June, 1640, and held this parish with it. Mr. Young was ancestor of the family of that name still of Culdaff House. He died prohahly in 1668.

1668 (?), 15 February, Robert Young, perhaps son of his predecessor. He died about Octoher or November, 1706, and also held the Rectory of Clonca.

1706, 5 Decemher, Rohert Gardiner. He held also the parish of Clonca from 1720, and died in 1732.

1733, 20 July, George Sandford, B.A. Duhlin, V. 1721, M.A. Æst. 1724. Instituted hy the Primate during his Triennial Visitation. He also held, hy faculty dated 19 Decr., 1749, the parishes of Pollardstown, Thomastown, and Dunmurry (Kildare), and in 1749 was appointed Dean of Ardagh. Dean Sandford was Chaplain to the House of Commons in Ireland. He died at Bellinter, Co. Meath, 27 Aug., 1757. From 1727 to 33 he had heen Rector of St. Paul's, Cork.

1757, 22 Nov., Arthur Hyde, B.A. Dub., V. 1743. He resigned for Kilmoe (Cork) in 1769, and was R. of St. Ann's, Shandon, until his death in 1805.

1769, 28 June, Samuel Stone, B.A. Duh., V. 1742, M.A. Æst. 1745; he also held, hy faculty dated 3 July, 1770, Killaney R. (Down). A notice of him in *Ulster Journal of Archæology* (iii. 232) says that he died in 1798, aged 75. Mr. Stone exchanged henefices with Mr. Hyde.

1798, 1 March, Edward Chichester, Sch.T.C.D. 1793, B.A. V. 1795, M.A. Æst. 1817; grandson of Honhle. John Chichester, and nephew of Arthur, 3rd Earl of Donegall. He resigned this parish (with which he also held Clonca) 1 Feh., 1800.

1800, 27 February, William Chichester, B.A. Dub., V. 1764, M.A. Æst. 1768; father of his predecessor. He resigned 20 April, 1807. His son Arthur, M.P. for Carrickfergus, was created a Baronet 13 Septr., 1821, hut died unmarried 25 May, 1847. Mr. Chichester died ahout 6 Septr., 1815.

1807, 31 July, Edward Chichester again instituted. His eldest son, Rev. William Chichester, was created Baron O'Neill (U.K.) 18 April, 1858. Mr. Edward Chichester was appointed hy the Crown to the Chancellorship of Armagh and Rectory of Kilmore, 28 Feh., 1823. He died in Julv, 1840.

1823, 22 March, Richard Hamilton, B.A. Duh. V. 1801, M.A. V. 1808, presented hy the Crown; he also held Cloncha, by faculty dated 5 March, 1823. Mr. Hamilton died 16 August, 1847, and was interred in the churchyard of Lower Moville. The Parish Church at Malin was huilt during his Incumhency. His son is the present Archdeacon of the Diocese.

1847, 15 Octr., John Sheal, B.D., ex-Scholar of Corpus Christi College, Camhridge. Inducted on 23 Oct.

1851, 2 May, Moore O'Connor. He was deprived 27 Oct. 1857, after very protracted litigation.

1857, 24 July, Alfred Theophilus Lee, M.A. Cantah. He exchanged with his successor for Ahoghill R. (Connor), where he huilt the present handsome Parish Church of St. Colmanell; he suhsequently resigned, and died near London, in July, 1883.

1858, 14 July, William Tyrrell, B.A. Dub. 1825, M.A. Nov. 1832. He died at his Rectory, aged 68, 23 March, 1870.

1870, 22 August, Phineas Hunt, B.A. Duh. 1850, M.A. 1880. He resigned in 1875, and is now Incumhent of St. Kevin's, Duhlin.

1875–82, William Henry Lang. Elected. Died 1894, Minor Canon, C.C. Cath., Duh.

A Terrier of Coldagh, September, 1769.

To the Right Honble and Right Reverend Frederick, Lord Bishop of Derry. In obedience to your Lordship's commands, we, whose names are hereunto suhscribed, upon enquiry made, as directed hy your instructions, lay hefore you the following Return of the Parish of Culdaff, in the Diocese of Derry:—

1. The Parish of Coldagh, otherwise Culdaff, is a Rectory in the Mannor of Greenncastle, Barony of Inishowen, County of Donegall, and extends East to West ahout 3 miles, hounded on the N. hy the sea, on the W. hy the parish of Clunca, on the S.W. by the parish of Donagh, and upon the S. and S.W. hy the parish of Movill, and contains 18 quarter lands * * * Kindrayhead

reckoned ½ of a quarter land is the glebe of the parish of Culdaff. 76a. 1r. 8p. No Town or Village in this parish.

2. The parish Church stands in the quarter land of Culdaff; was rebuilt in 1747, the roof well slated and ceiled, and neatly finished within, and kept in good repair. On the outside of the Church wall stands the Parish School-house, thatched, and out of repair. Money was presented at last Vestry for the repairing of the same.

3. The glebe land is called Craignasole, as to the quantity and quality of it set forth in the map. No part of it sufficiently fenced or enclosed, except on the west side by a march drain, which separates it from the See land of Knock, held by George Young, Esq. The glebe house stands on the N. side of the new road, and consists of two ranges of thatched cabbins, part of the same rebuilt this year, and the whole new-sashed and glazed. The barn, stable, and cow-house are low, insufficient cabins, built without lime; and near the glebe house are the remains of some other cabbins, which were cottages for labourers, but now not one of them habitable.

4. There is a small Park called a gort in that part of the Bishop's land called Muff * * containing 1 acre and 25 perches.

5. The tythes paid to the Rector of the Parish are the tythes of all grain, hay, flax, potatoes; for milch-cows at a modus of 9d. each; strippers, 4½d; for a foal, 6d.; for a sheep, each 1d.; Easter offering for a family, 4d; a turff stack, 6d; a garden, 1d; a trade, one shilling; marriage fee, 2s; burial fee, 1s.; and purification fee, one shilling,

6. There are not any impropriate lands or tithes, œconomy lands, alms houses, or charitable foundations in the Parish.

7. The Parish Clerk's salary is £6 per an., applotted in Vestry, collected and paid by the Churchwardens, according to the statute made and provided.

Given under our hands this 6th day of August, 1770.

Samuel Stone, Rector; Robt. Hart, Geo. Young, George Young.

Cloncagh [NOW CLONCA]. *Septem sanctorum Episcoporum.*

1622, Edward Bowker.

1640, 5 June, Robert Young.
1668, 15 February, Robert Young. } see Culdaff.

1706, 2 January, Peter Ward, B.A. Dub., V. 1700, M.A. Æst. 1703, B. & D.D. Æst. 1716. He held this parish with Layd (Connor), by faculty dated 16 January, 1706. He resigned both parishes in 1720 for the Prebend of Moville. Dr. Ward was afterwards R. Donaghmore.

1720, Robert Gardiner. He also held Culdaff.

1732, William Elwood, Sch. T.C.D. 1713, B.A. Vern. 1715, M.A. Æst. 1718. He held the parish until his death in 1786, aged nearly 100 years. A tablet to his memory is said to have been placed in the old Church of Clonca.

1786, 17 March, Arthur Champagné (son of the Dean of Clonmacnoise and Vicar of Mullingar). He also held, by faculty dated 6 March, the Prebend of Monomahenoc in S. Patrick's Cathedral, Dublin. Mr. Champagné died in 1791.

1791, April 27, William Chichester.
1800, Feb. 27, Edward Chichester.
1823, March 13, Richard Hamilton. } See Culdaff.

1847, 26 August, Richard Homan, B.A. Dub., Æst. 1802 (brother of Sir William Homan, Bart.) Vicar of Donegal (Raphoe). He held this parish until his death, 23 Decr., 1871, in his 92nd year, and 68th of his Ministry. He was buried in the old Church of Rathfarnham, Co. Dublin.

The Chalice is inscribed:— "This Comunion Cupp belongeth to the Parish of Clonka. 1638."

The Parish Church, now at Malin, was built in 1828-9, during Rev. R. Hamilton's incumbency.

Clonmany. *Sancti Columbæ.*

1622, John Sterne, M.A., probably Rector of Ballyboy (Meath) and of Rosenallis (Kildare), and Master of Cavan Royal School.

1627, 24 March, Moyses O'Neill, B.A. Dub., Æst. 1620, with Donagh and Clondevaddog (Raphoe), R. Raymochy (Raphoe) in 1633.

1630, 19 January, William Paton, M.A., ordained Deacon and Priest by Andrew (Knox), Bishop of Raphoe, 6 July, 1613. Rector also of Clondevaddog and Aghnish (Raphoe), 3rd January, 1630. He held the 3 parishes by faculty dated 18th February, 1630.

1636, 2 May, John Bunbury, M.A.; he also held Donagh. He was Prebendary of Moville, 1662–72, and held all three parishes by faculty dated 22 Septr., 1662.

1672, 4 June, Daniel M'Laughlin; with Donagh. He died in the summer of 1711.

1711, 8 August, John Echlin, ordained Deacon 6 Dec., 1686, by Wm. Kilmore, and Priest, 6 December, 1689, by Ezekiel Derry, in S. Mary's, Aldermanbury, London. He was also R. of Tickmacrevan and Temple Oughter (Connor). He held these three parishes by faculty dated 1 July, 1711, and died probably in 1718.

1718 or 19. William Barry, Sch.T.C.D. 1695, B.A. V. 1697, M.A. Æst. 1700; he was for 42 years Curate of St. Bridget's, Dublin; died 19 February, 174$\frac{4}{5}$, aged about 70, and was buried there. A tablet still remains to his memory in that church.

1745, 3 July, Honble John Skeffington, M.A. Dub., 1744, 3rd son of 3rd Viscount Massereene. On 3 May, 1753, he was granted a faculty to hold with this parish Ballywillan and Ballyrashane (Connor). He died on 25 December, 1753.

1754. 10 June, Arthur Chichester, B.A. Dub. V. 1739, M.A. V. 1749; Rector of Tullylish (Dromore) from 1742, with which he held this parish by faculty dated 1 June, 1754. Mr. Chichester was afterwards Rector of Skerry and Racavan (Connor), having resigned Tullylish. He died in 1768.

1768, 19 July, William Chichester, son of his predecessor; he also held Skerry and Racavan (Connor) with Clonmany, by faculty dated 7 Octr., 1768.

1791, 27 April, Henry Thomas Preston, B.A. Dub., Æst. 1785; he was also Vicar of Laracor (Meath), by faculty dated 1 Septr., 1798. He died 12 Feby., 1801.

1801, 4 June, Abraham Hamilton, B.A. Dub., V. 1794, M.A. V. 1810; also Vicar of Donegal (Raphoe), by faculty dated 28 May, 1801. He resigned this parish 4 June, 1815, when he became V. of Kinneigh (Cork), and was subsequently R. of Manor Hamilton, U. (Kilmore). He died in Dublin, 16 Decr., 1861.

1815, 2 August, John Dobbs, B.A. Dub., V. 1790, M.A. Æst. 1793; he also held the Vicarage of Glynn (Connor), by faculty dated 29 Feb. 1820. He died in 1838.

1838, 8 May, George Henry Young, Sch.T.C.D. 1821, B.A. Vern. 1823. He died in 1860.

1860, 16 April, Mungo Neville Thompson, B.A. Dub. 1845, M.A. 1873.

Donagh.

1622, Patrick M'Tally.

1624, 5 Septr., George Perinchief, presented by the Crown.

1626, 28 April, Moyses O'Neill; also Rector of Clonmany.

1630, 19 January, Daniel Crean.

1631, 2 November, John Bunbury. He also held Clonmany.

1672, 1 June, Daniel M'Laughlin.

1678, 2 September, John Humble. He was also R. Templepatrick and Vicar of Antrim (Connor), by faculty dated 27 Octr., 1679; ancestor of the Baronets of this name (Creation 1831). Burke states that his son of the same Christian name succeeded him here. A Rev. John Humble was buried at St. Mary's, Dublin, 22 Augt., 1719.

1728, 18 May, Edward Higginson, Sch.T.C.D. 1708, B.A. Vern. 1710, M.A. Æst. 1713. He also held Killead (Connor), by faculty dated 3 January, 1730, and afterwards Ballintoy (Connor), faculty 9 June, 1737. He died in 1745.

1745, 22 August, Arthur Duffe, B.A. Dub., V. 1720. Instituted by the Primate. He died 1751.

1751, 6 August, Thomas Merryfield, B.A. Dub., V. 1730. Instituted by the Primate. He resigned this parish in 1758, when he became R. Carnmoney (Connor). He died in July, 1767.

1758, 24 December, Skeffington Bristow, B.A. Dub. V. 1724, M.A. Æst. 1727, LL.B. V. 1734. He was also Prebendary of Rasharkin (Connor), faculty 2 Oct. 1758, and Vicar General of that Diocese. He resigned Donagh in 1761. Mr. Bristow died at Hazlewood, Co. Antrim, aged 90, 7 May, 1797.

1761, 7 August, William Bristow, Sch.T.C.D. 1754, B.A. V. 1756. In 1772 he was appointed Vicar of Belfast (Connor) and R. of Balteagh, in this Diocese (faculty 11 Novr., 1772), and in 1774 became R. of Camus juxta Bann, or Macosquin, resigning Balteagh, faculty 13 Septr., 1774. Mr. Bristow died 28 December, 1808.

1772, 2 January, Charles Rea, B.A. V. 1738; admitted Deacon at Derry Cath. 17 June, 1739.

1791, 30 March, John Pitt Kennedy, B.A. Dub., V. 1780, M.A. Æst. 1784. He resigned 1 Decr., 1807, for Balteagh R.

1808, 2 January, George Marshall, B.A. Dub., V. 1790, M.A. Novr. 1832. He died in 1851.

1851, 5 August, Nicholas Columb Martin, B.A. Dub., Vern. 1836. He resigned this parish in the year 1872 and went to Manitoba, N.A., where he died at St. Clement's Parsonage, Selkirk, 15 August, 1888.

The Church was built in 1769, and rebuilt in 1813.

Fahan.

1622, William Newcomen, M.A. He died at Fahan in 1641.

1661, John Meriton, M.A., appeared at the Triennial Visitation.

1662, 12 December, Francis Sanders; ordained Priest 10 Decr.; he became Rector of Kilrea and Tamlaght O'Crilly in 1666.

1666, 15 Septr., Thomas Vaughan.

1669, 1 April, Adam Read, A.M. He held also Desertegny, Banagher, and Dungiven, by faculty dated 1 June, 1670. He resigned the three other parishes in 1716, but retained Desertegny. Mr. Read died at Fahan, and was buried in the church there, aged 72, 12 December, 1716.

1716, 2 August, William Read, M.A., son of his predecessor. He died 30 January, 1730.

1730, 25 January, Philip Downes, B.A. Dub., V. 1726, M.A. Æst. 1729; son of Dr. Henry Downes, Bp. of Derry. He died in 1746.

1746, 27 January, Edward Ledwich, Sch.T.C.D. 1728, LL.B. & D., V. 1739. He was Vicar-General of Kildare, and held successively the three Prebendal Stalls of Ch. Ch. Cathl., Dublin, and was ultimately Dean of Kildare. He became Prebendary of Comber in 1761.

1761, 6 Novr., Josiah Marshall, Sch.T.C.D. 1750, B.A. V. 1752, M.A. V. 1757. He resigned this Parish for Maghera R. in 1793.

1793, 27 June, Francis Gouldsbury. In December of the same year he became Prebendary of Moville.

1794, 7 March, Richard Hawkshaw, B.A. Dub. 1776, M.A. Æst. 1785. He resigned in 1813 for Termonamongan R.

1813, 14 June, James Spencer Knox, B.A. Dub. Æst. 1810, M.A. Æst. 1814; eldest son of Dr. William Knox, Bishop of Derry. On 6 June, 1816, he had a faculty to hold with this parish the Rectory of Innismagrath, Diocese of Kilmore. In 1817 he became Rector of Maghera and Kilcronaghan.

1817, 5 April, William Knox, B.A. Dublin, 1812, M.A. Æst. 1814, brother of his predecessor. On 6 Octr. of the same year he obtained a faculty to hold with Fahan the R. of Tamlaght-Ard he resigned (in 1822) for Ballinascreen R.

1822, 22 Novr., John Fitzgibbon Stuart, B.A.Dub., Æst. 1815, M.A. Æst. 1818. He died 11 September, 1823. He also held, by faculty dated 14 Novr., 1822, Rathaspick, Dio. Leighlin.

1823, 14 October, William Hawkshaw, B.A.Dub., V. 1803, M.A., Novr., 1832.

1855, 17 Feby., Arthur William Edwards, B.A.Vern. 1842, M.A. Vern. 1851, a Prebendary and Vicar-Choral of Limerick. Son-in-law of Bishop Higgin. He was appointed Archdeacon about two months afterwards, and so vacated this benefice.

1855, 2 May, William Alexander, S.C.L. of Brazennose College, Oxford, R. of Termonamongan (the present Bishop). He resigned in 1860 for the R. of Camus juxta Mourne, or Strabane.

[illegible] "Gris-owen + Tisconnell" (second series, p. 374) for notice of Lieut-Col John Pitt Kennedy, son of above.

1860, 30 May, John King, B.A.Dub., Vernis 1829, M.A. Nov^r., 1832. He died at his Rectory, 12 June, 1891.

The Church was built in 1820, and restored in 1856.

A Terrier, dated 24 July, 1749, was nearly similar in point of fees to that given at "**Culdaff.**"

A plot of ground, in extent one acre, in Glengollan demesne, was consecrated for a burial-ground, 19 Dec^r., 1845.

Desertegny (HELD WITH FAHAN). *Sancti Egnaghi.*

Adam Read resigned Fahan R. in 1716, but he retained Desertegny. He died, aged 72, 12 Dec^r., 1716.

1717, 14 February, John McLaughlin, instituted by the Primate. His will was proved in 1745.

1745, 29 June, James Reynolds, B.A.Dub., V. 1701, M.A. Æst. 1704.

1765, 10 Sept^r., Edward Hart, B.A.Dub., V. 1735. He died in 1793. Ordained Priest in Derry Cath. 23 May, 1739.

1793, 22 May, Richard Meade, B.A.Dub., V. 1785; he also held, by faculty dated 16 May, 1793, the prebend of Dunsford (Down); he was subsequently R. Ballymoney (Cork). He exchanged Desertegny with his successor. Mr. Meade died 19 March, 1852.

1793, 22 August, Edward Patterson, B.A.Dub., 1772. Died 15 July, 1818.

1818, 18 Sept^r., Peter Benson Maxwell, B.A.Dub., Æst. 1799. He was of Birdstown, Co. Donegal; he resigned on 3 Dec^r., 1821; died aged 87, 23 Jan^y., 1867.

1822, 7 January, Theophilus Blakely, A.M. of Trinity College, Cambridge, ordained in 1800, and successively Dean of Connor, of Achonry, and of Down. He resigned this parish in 1839, on attaining to this last-named dignity. The Dean died on 1 Dec^r., 1855.

1839, 26 June, Sir William Macartney (2nd Bart.), B.A.Dub. Æst. 1801, M.A. V. 1812. He died, aged 87, 19 July, 1867.

1867, 12 October, John Curry, B.A.Dub. Æst. 1821. He died in 1881.

Fahan, Lower.

This Parish was formed by the division of the Rectory of Fahan (in accordance with the Act of Parliament 35 George III.), when it was denominated Upper and Lower Fahan, with a church for Lower Fahan at Buncrana.

1794, Andrew Cochrane, B.A.Dub. Æst. 1776. He died 4 Nov, 1815.

1815, Thomas Bewley Monsell, B.A. Dub. Æst. 1804, M.A. mis. 1807. In 1820 he became Archdeacon of Derry.

1821, Arthur William Pomeroy, B.A. Dub. Æst. 1816. In the same year he became R. Tamlaght, Ard.

1821, Hamilton Stewart, B.A., Dub. Vern. 1808.

1850, 25 May, Augustus Cecil Howard Minchin, B.A. Dub. V. 1817, M.A. Vern. 1820. He died at Buncrana, 4 March, 1873, aged 76.

(The compiler begs to thank the Council of the Royal Irish Academy for the use of the plates in this article.)

The Spanish Armada.

A Spanish Captain's Experiences in Ulster in 1588: a Reminiscence (with Notes).

By HUGH ALLINGHAM, M.R.I.A.,
Author of "Ballyshannon: its History and Antiquities."

FIGUREHEAD OF A SPANISH GALLEON WRECKED AT STREEDAGH, 1588.
(Now in possession of Simon Cullin, J.P., Sligo.)

THE publication of a work entitled *La Armada Invincible*,* by Captain Cesareo Fernandez Duro, a Spanish naval officer, has brought to light many fresh and interesting particulars relating to this ill-fated venture; and though the incidents narrated are, as might be expected, viewed from the Spanish standpoint, yet the history is written with moderation, and shows very great research. Amongst the many valuable documents now first collected and printed by Captain Duro, that having for its title "Letter of one who was with the Armada for England, and an account of the Expedition," is of most lively interest to us, seeing that it presents a graphic picture of the North and North-West of Ireland in 1588, drawn by one who was an actual eye-witness of what he describes.

Before proceeding, it may be well to observe that these adventures have already been dealt with by several writers.† The present paper has been written with the desire to identify some of the places visited by Cuellar while in Ulster. His references to these places are in many instances obscure, and, in order to correctly trace them, an intimate acquaintance with local topography is essential. Sometimes the clue afforded by the narrative is so slender, that any one unfamiliar with the localities intended might easily miss the meaning, and be led to an entirely wrong conclusion. The present writer has to acknowledge the valuable assistance received from R. Crawford, C.E., late Professor of Engineering, T.C.D., a competent

* Madrid, 1885.

† The following papers on the subject have appeared:—"An Episode of the Armada," by the Earl of Ducie (*Nineteenth Century*, September, 1885); "The Spanish Story of the Armada," by J. A. Froude; "Remarks on Certain Passages in Captain Cuellar's Narrative, &c.," by Prof. J. P. O'Reilly (*Proceedings R.I.A.*, December, 1893).

Spanish scholar possessing a practical acquaintance with the idioms of the language. Mr. Crawford has made a literal translation of the whole of the "Narrative," and has elucidated many obscure passages occurring therein. The exigencies of space forbid the reproduction of his translation, and we must confine our extracts to those passages directly bearing on the subject of our inquiry.

Don Francisco Cuellar was captain of the *San Pedro*, a galleon of twenty-four guns, which belonged to the squadron of Castile. The account of Cuellar's adventures, as detailed by himself, are related in a letter which was discovered in the archives of the Academia de la Historia, in Madrid. Passing over the first part, which chiefly deals with the Armada from the time it left Spain, we find Cuellar (after being deprived of the command of his vessel) on board the Provost Marshal's ship. Having passed round the north coast of Scotland, the vessel in which Cuellar was, in company with two other ships, encountered head winds and rough weather, and found themselves labouring off the west coast of Ireland. Cuellar says they were unable to clear a point which he calls "El Cabo de Clara." This name is evidently a mistake in his geography, the point of land he refers to being probably Erris Head, on the Mayo coast. The vessels were now in a leaky condition, and the pumps, though constantly kept going, were hardly able to keep them afloat. Captain Duro, in his book, refers to the frequency of the opening of the seams in the old Spanish ships, which defect he attributes to the excessive weight and height of the masts, whose leverage, in heavy weather, caused a strain on the hulls, and necessitated the keeping of caulkers almost constantly at work.

Finding themselves unable to clear the land, they were forced to anchor more than half a-league from the shore, where they remained "four days without being able to make any provision or do anything." "On the fifth day there sprang up so great a storm (he says) on our beam, with a sea up to the heavens, so that the cables could not hold, nor the sails serve us, and we were driven with all three ships upon a strand covered with very fine sand, shut in on one side and the other by great rocks, such as I have never seen before, for within space of an hour, all three ships were broken in pieces, so that there did not escape 300 men, and more than 1,000 were drowned, and amongst them many persons of importance—captains, gentlemen, and other officials." After relating particulars of the heart-rending scenes which he witnessed, and referring to a large sum of money—upwards of 16,000 ducats—besides jewels and crown pieces,* which, he says, were seized on by the natives, and taken out of the hold of one of the ships, he proceeds to relate the manner of his own escape from the wreck, and how he and his companions in misfortune fared on the shore. He says he took a hatchway cover, about as large as a good-sized table, and having committed himself to the waves, succeeded, but not without getting himself wounded by floating timber, in reaching land, where he emerged, "unable to stand, all covered with blood, and very much injured."

It was in the month of September, 1588, when these three great galleons, in one of which Cuellar was, entered Donegal Bay, coming to anchor about a mile and a-half off shore. Here, according to the Spanish narrative, they continued for the space of four days without being able to procure fresh water or provisions, though in a famishing condition, nor were they, owing to the heavy sea that was running, able to make any effort for the safety of their ships. On the fifth day, a fresh gale of terrific violence sprang up from the south-west, and in a short time they parted their cables, and all three ships were driven on the strand at Streedagh, a part of the coast within two miles of the village of Grange, County Sligo. The largest of

* The truth of this statement is corroborated by independent testimony of other eye-witnesses.

A Map of the West and
North West Coasts of Ireland,
Drawn in 1609. From the ori-
ginal in the British Museum
showing the places connected
with the Spanish Armada.
O'DONNELL
Mc GUIRE
Lough Erne
O FLANAGAN
Lough Melvin
O'HARTE
Dunkerron
DARTREY
Mc CLANCY
Donegall
Sligo

the galleons struck on a reef of rock, close to the little island of Derninsh, and the rock is hence called to this day Carrig-na-Spaniagh, the Spaniard's rock. In a map of the coast, made A.D. 1609, the original of which is in the British Museum, this rock is marked—"*Three Spanish shipps here cast awaie in Ano. Dmi. 1588.*" *(See Map, p. 180.)*

Fenton, writing to Burleigh (*State Papers*, 1588–9), says—"At my late being in Sligo, I found both by view of eye and credible report that the number of ships and men perished at these coasts was more than was advertised thither by the Lord Deputy and Council, for I numbered in one strand (Streedagh), of less than five miles in length, eleven hundred dead corpses of men which the sea had driven on the shore. Since the time of the advertisement, the country people told me the like was in other places, though not of like numbers; and the Lord Deputy, writing to the Council, says—"After leaving Sligo, I journeyed towards Bundroys [Bundrowse] and so to Ballyshannon, the uttermost part of Connaught that way, and riding still along the sea-shore, I went to see the bay where some of these ships were wrecked, and where, as I heard not long before, lay twelve or thirteen hundred of the dead bodies. I rode along that strand near two miles (but left behind me a long mile and more), and then turned off that shore; in both which places, they said that had seen it, there lay as great store of timber of wrecked ships as was in that place which myself had viewed, being in my opinion (having small skill or judgment therein) more than would have built *four* of the greatest ships I ever saw, beside mighty great boats, cables, and other cordage answerable thereto, and some such masts, for bigness and length, as in my knowledge I never saw any two that could make the like."

According to the Government returns, twenty-three Spanish ships were wrecked at this period off the Ulster and Connacht coasts, and upwards of 7,000 men perished there. At Streedagh the tradition of this great shipwreck still lives in the minds of the country people, and some few years ago various war materials, cannon balls, and bones of the Spaniards, which had been buried in the sands, were brought to the surface in the locality.

The account given by the Lord Deputy of his journey from Sligo to Ballyshannon, though rather obscurely worded, points to the probability of there having been more than one spot on that coast which was a scene of disaster. It is evident that the entire shore from Streedagh to Bundrowse was littered with the wreckage of the Spanish vessels, and it could hardly be expected that all the "flotsam and jetsam" referred to in the report we have quoted would have come from the three vessels described by Cuellar.

To return to the narrative. Cuellar now found himself in a desperate plight; wounded, half-naked, and starving with hunger, he managed to creep into a place of concealment during the remainder of the day, and at daybreak on the following morning, he says—"I began to walk little by little, searching for a Monastery of Monks that I might repair to it as best I could, the which I arrived at with sufficient trouble and toil, and I found it depopulated, and the Church and images of the Saints burned and completely ruined, and twelve Spaniards hanging within the Church by the art of the English Lutherans, who went about searching for us to make an end of all of us who had escaped to the woods for fear of the enemies." Some writers on this shipwreck have been unable to explain this reference to a monastery in the vicinity of the sea-shore at Streedagh; no such difficulty, however, exists in identifying the place indicated, for within sight of the strand stood the Abbey of Staad, which tradition says was founded by St. Molaise, the patron saint of the neighbouring island Inismurray. It was then to this monastery that Cuellar repaired, in the expectation

of finding there a safe asylum in his dire necessity; he was, however, disappointed, for he found the place deserted, and several of his fellow-countrymen hanging from the iron bars of the windows. The ruins of Staad Abbey, which still remain, are inconsiderable, consisting of portions of the church, which was oblong in form, and measured, internally, 34 feet in length by 14 feet 5 inches in width. There are indications that a much older building once occupied the site of the existing ruin. Outside the walls of the old church it was customary to light beacons for the purpose of signalling with the inhabitants of Inismurray and elsewhere, and this mode of communication by fire-signals was adopted in Ireland from remote times, and its existence amongst us to the present day is an interesting survival of primitive life. Cuellar, sick at heart with the ghastly spectacle in the monastery, betook himself to a road "which lay through a great wood," and after wandering about without being able to procure any food, he turned his face once more to the sea-shore, in the hope of being able to pick up some provisions that might have been washed in from the wrecks. Here he found, stretched on the strand in one spot, more than 400 Spaniards, and amongst them he recognised Don Enriquez and another honoured officer. He dug a hole in the sand and buried his two friends. After some time he was joined by two other Spaniards; they met a man who seemed rather friendly towards them. He directed them to take a road which led from the coast to a village, which Cuellar describes as "consisting of some huts of straw." This was probably the village of Grange, a couple of miles distant, and the huts he refers to were the cabins with thatched roofs, still a common feature in the country. From descriptions of these which are given by writers of the 16th century, there seems to be but slight difference in the mode of constructing cabins then and now. At Grange was a castle in which soldiers were stationed; it was an important outpost at the period, being on the highway between Connacht and Tyrconnell. From this outpost, bodies of soldiers used to sally forth, scouring the neighbourhood for Spanish fugitives and plunder. Fearing these military scouts, Cuellar turned off from the village and entered a wood, in which he had not gone far when a new misfortune befel him. He was set upon by an "old savage" more than seventy years of age, and by two young men, one English the other French; they wounded him in the leg, and stripped him of what little clothing was left to him. They took from him a gold chain of the value of a thousand reals, also 45 gold crown pieces he had sewed into his clothing, and some relics that had been given him at Lisbon. But for the interference of a young girl, whom Cuellar describes as of the age of twenty, "and most beautiful in the extreme," it would have gone hard with him in the hands of these men. Having robbed him of all he had, they went on their way in search of further prey, and the young girl, pitying the sad condition of the Spaniard, made a salve of herbs for his wounds, and gave him butter and milk, with oaten bread to eat.

Cuellar was directed to travel in the direction of some mountains, which appeared to be about six leagues distant, behind which there were good lands belonging to an "important savage," a very great friend of the King of Spain. The distances in leagues and miles given in the narrative, are in most cases considerably over-estimated, and cannot be relied on. Cuellar, it should be remembered, is describing events which happened to him in a strange country, wherein the names of the places and the distances from place to place were alike unknown to him, and the journeys he was forced to make in his lame and wretched condition, must have seemed to him very much longer than they were in reality. A right understanding of this part of the narrative is important, as some writers have fallen into the error of supposing that Cuellar's course was in the direction of the Donegal

mountains, on the other side of the bay, visible, no doubt, from the locality of the wreck, but on the distant northern horizon. A careful reading of the text will show that this was not the direction he took. He says—"I began to walk as best I could, making for the north of the mountains, as the boy had told me." This means that he kept on the *north*, or sea-side of the *Dartry* Mountains, and behind them, *i.e.* on the south side, were good lands belonging to a friendly chief. The word north does not here refer to the cardinal point, but is used merely as a relative term, just as "right and left," "back and front" are used in familiar conversation. Besides, Cuellar plainly states the name of the chief he was seeking to reach; he speaks of him as "Senior de Ruerque," the Spanish for O'Rourke, whose territory lay in the direction of the mountain range he was travelling towards. He calls him an "important savage," a term which he applies to the Irish natives he met with, whether friendly or the reverse; it does not refer to their treatment of him personally, but he intends it to define what he considers their position in the scale of civilisation as compared with his own country. Journeying on in the direction pointed out to him, he came to a lake, in the vicinity of which were about thirty huts, all forsaken and untenanted. Going into one of these for shelter, he discovered three other naked men—Spaniards—who had met the same hard treatment as himself. The only food they could obtain here was blackberries and water-cresses. Covering themselves up with some straw, they passed the night in a hut by the lake side, resolving at daybreak to push forward towards O'Rourke's village.

The lake to which reference is here made is evidently Glenade Lough, from which it is an easy journey to O'Rourke's settlement at Glencar. O'Rourke had another "town" at Newtown, on the borders of the County of Sligo. It seems probable, however, that at this time he had removed his people to Glencar. In the Lough here he had a crannog, and such lacustrine habitations were usually resorted to by the Irish chiefs in times of disturbance, for within their stockaded lake dwellings they and their possessions were safest from the attack of the enemy. Having arrived at "the village," Cuellar found the chief absent, being at war with the English, who were at the time in occupation of Sligo. A number of Spaniards were in the village, and, from what Cuellar says, not very welcome guests there. Before many days passed, tidings came that a Spanish ship was standing off the coast, and on the look-out for any Spaniards who had escaped with their lives. Hearing this, Cuellar and nineteen others resolved to make an effort to reach the vessel. They, therefore, set off at once toward the coast. They met with many hindrances on the way, and Cuellar, probably owing to the wounded state of his leg, was unable to keep pace with the others, and was consequently left behind, while the others got on board the vessel. He regards this circumstance of his being left behind as a special interference of Providence on his behalf, for the ship, after setting sail, was, he says, "wrecked off the same coast, and more than 200 persons were drowned."

The *State Papers* at this date say that "John Festigan, who came out of the Barony of Carbrie, saw three great ships coming from the south-west, and bearing towards O'Donnell's country, and took their course right to the harbour of Killibeggs, the next haven to Donegal." It is probable that it was in one of these ships that Cuellar's comrades went to sea, having been picked up somewhere off the coast between Mullaghmore and Bundrowse. We are also in possession of direct evidence of at least one of the Armada ships having been wrecked off the northern coast of Donegal. In the Rosses—a coast abounding in shoals and sunken rocks, impossible of safe navigation without the aid of a pilot—is a bay with an extensive strand called Mulladerg, and about four miles from the land is a rock

called the "Spanish Rock."* Here lies buried in the strand one of the great ships of the Armada, perhaps the last vestige of the fleet. A little more than a century ago, a man named Boyle, of Farnmore, in company with several other young men, went to the "Spanish Rock" for the purpose of looking for the "warship" which tradition said lay there. These young men were all good swimmers and expert divers, and the following is a *verbatim* account of the search, which was taken down from the lips of Boyle himself:—"Remembers, before he was twenty, diving with others down into the vessel at 'Spanish Rock,' off Mulladerg; saw the beams of the ship, and was on them. Supposes they were beams of the lowest deck [these 'tall Spaniards' were three-deckers], having got lead, which he supposes was ballast; a piece of lead a yard long, triangular, the sides being about 18 inches deep, and pointed towards the ends, getting thick in the middle; from its size and shape they called it a 'muck' (pig), and divided it into twelve shares. Three fathoms of water over the wreck at the time, being a good spring-tide. The remains of the ship first observed by a man going out in a corragh, who perceived it under him. . . . . The cannon found, about 10 feet long, brass; tied the ropes round them in the hull, then made the ropes fast to the boats above; waited for high water, when the guns were thus floated. Got then five brass ones, clean and bright, each about ten feet long, as good as the first day; only a very strong man could lift the head off the ground. Plenty of metal [iron] guns lying 'through other,' supposed to be larger than the brass ones; easily broken." Boyle said he sold three cart-loads of brass at 4½d. per lb. Speaking of the size of the guns, he says—"You would think nothing of the cannon of Derry after them—they were so pretty made and pretty shaped." These relics were broken up by the country people, who were instructed how to do it by a travelling tinker. He says of one cannon which took threescore men to drag it through the strand—"They lifted up one end on stones, and, having arranged a fire consisting of fifteen to twenty back-loads of turf, they lighted it, and when the gun grew hot, they smashed it up with sledges."

Resuming the course of Cuellar's fortunes, we find him pursuing his way by the most secluded routes for fear of the "Sassanagh horsemen," as he styles the English soldiers. He soon fell in with a clergyman, who entered into friendly converse with him in the Latin tongue—a language, it may be observed, that did not at that period in Ireland rank as a "dead" one—men and women of various degrees, both high and low, spoke it freely; of this there is abundant evidence from contemporary writers. The clergyman gave Cuellar some of the food he had with him, and directed him to take a road which would bring him to a castle which belonged to a "savage" gentleman, "a very brave soldier, and a great enemy of the Queen of England—a man who had never cared to obey her or pay tribute, attending only to his castle and mountains, which [latter] made it strong." Following the course pointed out to him, Cuellar met with an untoward circumstance which caused him much anxiety; he was met by a a blacksmith who pursued his calling in a "deserted valley." Here he was forced to abide, and work in the forge. For more than a week he, the Spanish officer, had to blow the forge bellows, and, what was worse, submit to the rough words of the blacksmith's wife, whom he calls "an accursed old woman." At length, his friend the clergyman happened again to pass that way, and seeing Cuellar labouring in the forge he was displeased. He comforted Cuellar, assuring him he would speak to the chief of the castle to which he had directed him, and ask that an escort should be sent for him. The following day this

* Called locally "The Enchanted Ships."

promise was fulfilled and four men from the castle, and a Spanish soldier who had already found his way thither, arrived, and safely conducted him on his way. Here he seems at last to have found kind and humane treatment. He specially mentions the extreme kindness shown him by the chief's wife, whom he describes as "beautiful in the extreme."

Cuellar, in taking the course pointed out to him by the clergyman, was travelling in an eastward direction, having his back turned on O'Rourke's village, whither he had first gone for succour. The "deserted valley," in which he fell in with the blacksmith, was doubtless the beautiful valley of Glenade, from which place to the island castle of Rossclogher was an easy journey. As this castle is a prominent feature in our narrative, some particulars regarding it may be here noted.

The Barony of Rossclogher, County Leitrim, formerly Brefeine-O'Rourke, derived its name from the principal castle of the MacClancies, chiefs of Dartraigh, an extensive territory, once formidable in its mountain fastnesses ; this was called Dartraigh-MacClancy, and was a principality in itself, subject to O'Rourke, the chief of Brefeine. The castle of Rossclogher, the picturesque ruins of which are still a feature in the beautiful scenery of Lough Melvin, was built by one of the clan at a period—precise date not known—anterior to the reign of Henry VIII. In the *Irish Annals* the name of MacClancy, chief of Dartraigh, appears at A.D. 1241. The territory was held by the family for three hundred years, their property having been finally confiscated after the wars of 1641. The castle lies close to the southern shore of Lough Melvin, considerably to the westward of the island of Inisheher. (See Ordnance Map.) It is a peculiar structure, being built on an artificial foundation, somewhat similar to the "Hag's Castle" in Lough Mask, and to Cloughoughter Castle in the neighbouring county of Cavan. Here may be noted a striking instance of the accuracy and appropriateness of Irish names of places. When the island of Inisheher (Inis Siar), *i.e.* western island, got its name, the site of Rossclogher Castle had not been laid, for where the castle stands is considerably further west than the last natural island, which, from its name, marks it as the most westerly island of the lough. It may be well also to observe that the castle of Rossclogher does not stand on the island of Iniskeen, as erroneously stated in several works. The large island of Iniskeen lies a considerable distance to the east, and on it the MacClancy had a crannog, which they used as a place of refuge and security, when the necessities of the hour demanded it.

The Castle of Rossclougher is built on a foundation of heavy stones laid in the bed of the lake, and filled in with smaller stones and earth to above water-level. The sub-structure was circular in form, and the entire was encompassed by a thick wall, probably never more than five feet in height. The walls of the castle are very thick, and composed of freestone, obtained from an adjacent quarry on the mainland. They are cemented together with the usual grouting of lime and coarse gravel, so generally used by the builders of old ; the outside walls were coated with thick rough-cast, a feature not generally seen in old structures in the locality. Facing the south shore, which is about one hundred yards distant, are the remains of a bastion pierced for musketry. The water between the castle and the shore is deep, and goes down sheer from the foundation.

On the shore, close to the castle, are the remains of military earthworks, evidently constructed by some enemy seeking possession of the castle. On the summit of a hill immediately over this, is a circular enclosure about 220 feet in circumference ; it is composed of earth, faced with stone-work. Here the MacClancy clan folded their flocks and herds, and from this ancient "cattle-booley" a bridle-path led to the mountains above. Portions of this pathway have recently

been discovered; it was only two feet in width, and regularly paved with stones enclosed by a kerb.

On the mainland, close to the southern shore, and within speaking distance of the castle, stand the ruins of the old church which was built by MacClancy, and which is of about the same date as the castle to which it was an appendage. In the immediate neighbourhood of the shore, guarded on one side by the lofty mountain range of Dartraigh, on the other, by the waters of Lough Melvin, was MacClancy's "town"—an assemblage of primitive huts, probably circular in shape, and of the simplest construction, where dwelt the followers and dependants of the chief, ready, by night or by day, to obey the call to arms, or, as Cuellar expresses it, *Go Santiago*, a slang expression in Spain meaning to attack.*

Of the manners and customs of the natives, Cuellar makes sundry observations. Having described at length how he occupied his leisure in the castle by telling the fortunes of the ladies by palmistry, he mentions incidentally that their conversation was carried on in Latin. He goes on to speak of the natives, or "savages," as he calls them. He says—"Their custom is to live as the brute beasts among the mountains, which are very rugged in that part of Ireland where we lost ourselves. They live in huts made of straw; the men are all large-bodied, and of handsome features and limbs, active as the roe-deer. They do not eat oftener than once a-day, and this is at night; and that which they usually eat is butter with oaten bread. They drink sour milk, for they have no other drink; they don't drink water, although it is the best in the world. On feast-days they eat some flesh, half-cooked, without bread or salt, for that is their custom. They clothe themselves, according to their habit, with tight trousers and short jackets of very coarse goats' hair. They cover themselves with blankets, and wear their hair down to their eyes. They are great walkers, and inured to toil. They carry on perpetual war with the English who here keep garrison for the Queen, from whom they defend themselves, and do not let them enter their territory, which is subject to inundation and marshy."

He also observes that the chief inclination of these people is to plunder their neighbours, capturing cattle and any other property obtainable, the raids being chiefly carried out at night. He also remarks that the English garrison were in the habit of making plundering expeditions into the territory of these natives, and the only refuge they had was, on the approach of the soldiers, to withdraw to the mountains with their families and cattle till the danger would be past. Speaking of the women, he says—"Most of them are very beautiful, but badly dressed. The head-dress of the women is a linen cloth, doubled over the head and tied in front." He remarks "the women are great workers and housekeepers, after their fashion." Speaking of the churches, &c., he says most of them have been demolished by the hands of the English, and by those natives who have joined them, who are as bad as they. He concludes his by-no-means flattering description in these words:—"In this kingdom there is neither justice nor right, and every-one does what he pleases."

The sour milk Cuellar speaks of is buttermilk, as great a favourite here in the nineteenth century as in the sixteenth. The cloth which he calls "very coarse goats' hair" was the familiar homespun frieze, which from the earliest times was made by the Irish. The head-dress of the women—a linen cloth—is still adopted by elderly women here.

After enjoying a short period of rest in MacClancy's, or, as Cuellar styles him,

* *Santiago*, the Patron Saint of Spain; hence it became the war-cry or watchword when going to battle

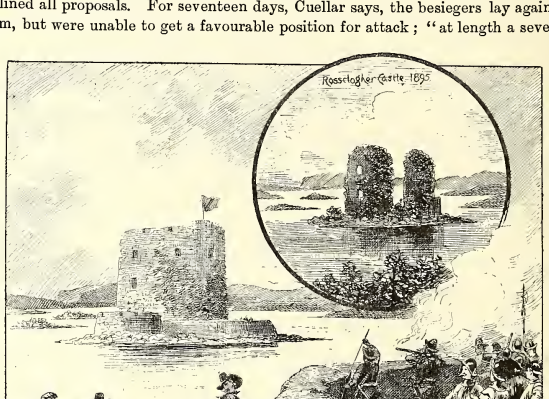
Manglana's castle, rumours of an alarming nature reached them. The Lord Deputy Fitzwilliam, or, as he is called in the narrative, "the great governor of the Queen" (*see Note 1*), was marching from Dublin, with a force of 1,700 soldiers, to search for the lost ships and the people who had escaped the fury of the waves, and no quarter could be expected for either the Irish chiefs or the shipwrecked Spaniards; all that came within Fitzwilliam's grasp would certainly be hanged. Cuellar says the Lord Deputy marched along the whole coast till he arrived at the place where the shipwreck happened (at Streedagh), and from thence he came towards the castle of "Manglana." It is at this point of his narrative that he first mentions the name of the chief who had given him refuge. In the *State Papers* the name is variously given as M'Glannogh, M'Glanthie, &c.; in a map made a few years after this it is given as "Macglanagh," which in sound closely resembles the Spaniard's rendering of the name. The Irish name of the family was Mac Fhlannchadha.

MacClancy, seeing the force that had come against him, felt himself unable to stand a siege, and decided to escape to the friendly shelter of his mountains. He called Cuellar aside and made known his determination, and advised that he and the other Spaniards should consider what they would do for their own safety. Cuellar consulted with his fellows, and they finally agreed that their only chance of life was to hold out in the castle as long as possible, trusting to its strength and isolated situation; and, leaving the result to the fortunes of war, they determined to stand or fall together.

Having communicated their decision to MacClancy, he willingly provided them with all the arms within his reach, and a sufficient store of provisions to last for six months. He made them take an oath to hold the castle till death, "and not to open the gates for Irishman, Spaniard, or any one else till his return." Having made these preparations, and removed the furniture and relics out of the church on the shore, and deposited them within the castle, MacClancy, after embracing Cuellar, withdrew to the mountains, taking with him his family and followers, with their flocks and herds. Cuellar now provided himself with several boat-loads of stones, six muskets, and six crowbars, as well as a supply of ammunition. He gives a minute description of the place he was going to defend. He says—"The castle is very strong and very difficult to take, if they do not attack it with artillery, for it is founded in a lake of very deep water, which is more than a league wide at some parts and three or four leagues long, and has an outlet to the sea, and besides, with the rise of spring-tides it is not possible to enter it, for which reason the castle could not be taken by water nor by the shore of land which is nearest it, neither could injury be done it, because a league around the 'town,' which is established on the mainland, it is boggy, breast deep, so that even the inhabitants [natives] could not get to it except by paths."* Three centuries ago, the aspect of the country was very different from what it now is: the land was in a swampy, undrained condition, and beyond small patches here and there which had been cleared for growing corn, dense thickets of brushwood covered the surface everywhere, and as there were no roads or bridges, but merely narrow paths where two horsemen could not pass each other, the difficulty, not to say impossibility, of bringing troops, heavy baggage, and artillery across country, is apparent. That such a state of things existed in MacClancy's territory there is abundant evidence. The stones with which Cuellar provided himself were a favourite item in the war materials of that period; these were used with deadly effect from the towers of castles, and were also thrown from cannon instead of iron balls. Cuellar says—"Our courage seemed good to the

* These *paths* through bogs and shallow lakes were made of large stones in a hidden irregular way, unknown to any except those who had the key of their position.

whole country, and the enemy was very indignant at it, and came upon the castle with his forces—about 1,800 men—and observed us from a distance of a mile and a-half from it, without being able to approach closer on account of the water [or marshy ground] which intervened." From this description, it is evident the Lord Deputy's forces had taken up their position on the shore of the opposite promontory of Rossfrier, a tongue of land which projects itself into the lough at the north-west end. From this point he says they exhibited "menaces and warnings," and hanged two Spanish fugitives they had laid hold of "to put the defenders in fear." The troops demanded by trumpet a surrender of the castle, but the Spaniards declined all proposals. For seventeen days, Cuellar says, the besiegers lay against them, but were unable to get a favourable position for attack; "at length a severe



THE SPANIARDS HOLDING ROSSCLOUGHER CASTLE AGAINST THE LORD DEPUTY.

storm and a great fall of snow compelled them to withdraw without having accomplished anything." In the *State Papers*, under date 12 October, 1588, the Lord Deputy asks the Privy Council of England to send at once two thousand "sufficient and thoroughly appointed men" to join the service directed against the main body of 3,000 Spaniards in O'Donnell's country and the North. In the same month, Fenton writes to the Lord Deputy "that the Spaniards are marching towards Sligo, and are very near Lough Erne." There were, no doubt, a large number of Spaniards who had escaped the dangers of the sea, and had fled for refuge to O'Donnell and O'Neill, both of whom were very favourable to them; but the Lord Deputy, for his own ends, greatly exaggerated both their numbers and strength; they were merely fugitives acting on the defensive, and not then inclined to be aggressive. They well knew the fate of hundreds of their countrymen, and what they might expect if they fell into the hands of the Lord Deputy. In the County of Clare, at this time, was another MacClancy—Boethius—he was Elizabeth's

High Sheriff there, and, unlike his namesake of Rossclogher, he cruelly treated and killed a number of Spaniards of the Armada, who had been shipwrecked off that coast. In memory of his conduct then, he is cursed every seventh year in a church in Spain. In the *State Papers* no reference is made to this expedition against MacClancy's castle; all that is said is that the troops arrived at Athlone on 10 November, 1588, and returned to Dublin on 23 December following, "without loss of any one of her Majesty's army, neither brought I home, as the captains inform me, scarce twenty sick persons or thereabouts, neither found I the water, nor other great impediments which were objected before my going out, to have been dangerous, otherwise than very reasonable to pass." In these vague terms Fitzwilliam disposes of a disagreeable subject which he knew was more for his own credit not to enlarge upon. It seems probable that Cuellar has over-estimated the number of soldiers sent to storm the castle which he was defending; there is, however, no ground for doubting the general truth of his account of the transaction.

A SPANISH GALLEON.

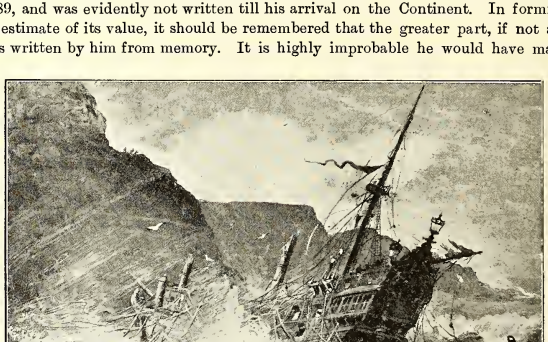
MacClancy, we know, was the subject of peculiar hatred by the authorities; Bingham describes him as "an arch-rebel, and the most barbarous creature in Ireland," and the fact of his having given shelter to Spanish fugitives made him ten times worse in their eyes.

When the siege was raised, MacClancy and his followers returned from the mountains, and made much of Cuellar and his comrades, asking them to remain and throw in their lot with them. To Cuellar he offered his sister in marriage. This, however, the latter declined, saying he was anxious to turn his face homewards. MacClancy would not hear of the Spaniard's leaving (*see Note 2*), and Cuellar, fearing he might be detained against his will, determined to leave unobserved, which he did two days after Christmas, when he and four Spanish soldiers left the castle before dawn, and went "travelling by the mountains and desolate places," and at the end of twenty days they came to Dunluce, where Alonzo de Leyva and

the Count de Paredes and many other Spanish nobles had been lost, and there, he says, "they went to the huts of some 'savages,' who told us of the great misfortunes of our people who were drowned."

Cuellar does not indicate the course he took in travelling on foot from the castle in Lough Melvin to Dunluce; but it is evident, from the time spent on the journey, that it was the circuitous route round the coast of Donegal to Derry, and from thence to Dunluce. Their journey was one of danger, as military scouts were searching the country everywhere for Spaniards, and more than once he had narrow escapes. After some delay and considerable difficulty, Cuellar, through the friendly assistance of Sir James MacDonnell of Dunluce *(see Note 3)*, succeeded in crossing over to Scotland, where he hoped to enjoy the protection of King James VI., who was then reported to favour the Spaniards.

Cuellar did not find things much better there, and, after some delay, he eventually took ship and arrived at Antwerp. His narrative is dated 4 October, 1589, and was evidently not written till his arrival on the Continent. In forming an estimate of its value, it should be remembered that the greater part, if not all, was written by him from memory. It is highly improbable he would have made



WRECK OF A GALLEON AT FORT-NA-SPANIAGH, NORTH COAST OF ANTRIM, SEPTEMBER, 1588.

notes, or kept a diary in Ireland, as the writing of his adventures never occurred to him (as his narrative shows) till afterwards. Bearing this in mind will account for any inaccuracies in his statements as to places, distances, &c.; and allowing for a probable tendency to exaggeration, Cuellar's narrative, corroborated, as it is, in all essential points by contemporary history, bears on its face the stamp of truth and authenticity.

Alonzo de Leyva, who met his end off Dunluce, was in command of a squadron of the Armada, and, being highly esteemed in Spain, to his care and keeping were entrusted many young nobles of the highest rank who had volunteered to serve in the expedition. De Leyva soon found these young aristocrats not only useless, but a source of anxiety to him. He had most of them in his own ship, the *Rata*, 1,000 tons burden. All his vessels had suffered much, both by storms and conflicts with

the enemy, and the *Rata* had become so open in her seams, and the leakage so serious, that she was in danger of going down with all hands. In this condition, accompanied by three other vessels—the *Santa Anna*, the *Gerona* (a galleas), and another vessel, whose name is not known—they came by the Island of Raghery, on the Antrim Coast, to a place known as "Slog-na-mara"* (swallowing hole of the sea). From this they were swept onwards in a westerly direction, coming close to the shore off the Rosses, in Western Donegal. Perceiving a castle on the shore (probably MacSwine's Castle), De Leyva resolved, if possible, to land his crew here and leave the sinking ship. The *Rata* stranded and was burned, the *Santa Anna* kept afloat, the *Gerona* made her way into Killybegs harbour, and the nameless vessel sank a considerable distance from the shore. De Leyva succeeded in landing over 1,000 men, and in the old castle there, the flower of the Spanish nobility took shelter for some days. The jewellery and plate, of which there was a large store, was trans-

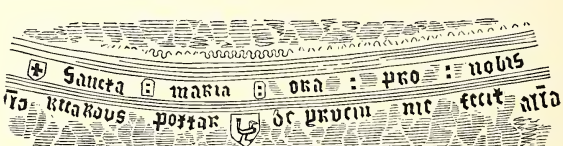
CHEST IN GLENARM CASTLE, BELIEVED TO HAVE BEEN RECOVERED FROM THE WRECK AT DUNLUCE.
(From a Photo kindly taken by John Wilson.)

ferred to the *Santa Anna*, which once more set sail with the young Spaniards. They had not, however, proceeded far on their voyage when they encountered another fearful gale, which drove them back on the Donegal coast. Here, in a creek of the territory called Doe, the *Santa Anna* became a total wreck, but all on board escaped to shore. De Leyva, lame and wounded, still battled against fate, and again re-embarked with his nobles in the third vessel, the *Gerona*, intending to make for the Scottish coast; but the vessel being wholly unseaworthy, was unfit even for that short voyage. When they got once more opposite the Antrim coast, they again experienced rough weather, and the *Gerona's* seams, under the heavy strain, re-opened, and she became utterly helpless and unmanageable. After labouring thus for a short space, she was cast on the rocks and dashed to pieces, when all on board perished, save five who sought and obtained

* This whirlpool lies between Raghery and Ballycastle.

the protection of MacDonnell at Dunluce *(see Note 3)*. Local tradition points to a creek called Port-na-Spaniagh, close to the Giant's Causeway *(see Note 4)*.

Of the singularly few relics of the Armada which are known to exist, considering the vast quantity of articles which must have been recovered from the wrecks on the Ulster coast alone, the most unique and interesting are undoubtedly the money chests or safes which were carried in the Spanish ships. Every vessel was provided with two chests—a large and a small one—each to contain one kind of coin, either gold or silver. One of these chests was recovered by the MacDonnells, Earls of Antrim, from a wreck at Dunluce, and is still in good preservation. It has been kept in Glenarm Castle for the past century and a-half. Its sides are elaborately painted and decorated in colours, the subjects being largely naval; its length is 3 ft. 3 in., its breadth 1 ft. 9 in., and its height 1 ft. 11 in. *(See Plate.)* Another example, in a state of fine preservation, is in the Dundonald Meeting-house, where it has been used for more than two centuries for the safe custody of the Communion plate. The sides and lid are composed of strong plates of iron, encased with straps of the same material, which cross each other at right angles; underneath and attached to the lid is the lock, of very complex design, the works covering the entire under side. The key enters the lid at the centre, and simultaneously works the entire bolts. About thirty years ago, an iron lid, with a lock attached, was dug up beside the ruins of O'Clery's castle at Kilbarron, near Ballyshannon. This relic is still in existence, and was believed to have been a lock belonging to some part of O'Clery's stronghold. It has recently been lent to the writer by the owner, General Tredennick, Woodhill, Co. Donegal, and has been identified beyond question as a part of one of the Spanish chests. The fine figurehead still in existence at Sligo is the only one known to exist in Ireland. An anchor belonging to one of the Spanish ships was picked up some years ago off the Donegal coast, and is now preserved in London. A portion of one of the brass cannons recovered from De Leyva's vessels was in the Castlecaldwell Museum till the collection was disposed of. There is a bell now in the Parish Church of Cardonagh, in the Diocese of Derry, believed to have been recovered from one of the Armada vessels wrecked at Inishowen. It bears the following legend:—"Sancta : Maria : ora : pro : nobis Ricardus Pottar [his sign or trade-mark] De Vrucin Me fecit Alla (allelujah)."



The following Ransom List is from the *Pinkerton MSS.*:—

S.P.Q., Ireland, Bundle for 1589 (near the end), marked 28.

	li	s
The Ransomes of the Spanish prisoners reduced by Sr. Horatio Palavisino to 2836 dukatts at vs le pece amounteth to	737	10

The some of their ransomes agreed upon in Ireland was 2950 dukatts at vjs le dukatt ... 885li

Their particular allowances are alreadie defalked, and paid by Mr. Secretaries order.

	li	s	li	s
Out of which are to be deducted their allowances following, vizt. :—				
For the L. Deputies men 200 dukatts at v^{s} le pece	50			
For the ij pursevants 435 dukatts at v^{s} le pece	130	12		
			268	7
Abated for vij prisoners rated by the Lordes of the Councell at 17 dukatts le pece, evevie dukatt cont. v^{s} ...	52	15		
Abated for some that made escape in London	35			
			469	3

And so the cleare remeane of their ransomes after this date (all the said allowances and deduccons defalked) cometh to

To the which is to be added for dyet money of the said prisoners, viz. :—

	li	s	d	li	s	d
For such as laye at Tredagh	254	7	0	406	15	6
And for the residue lyinge at Dublin	152	8	6			
And so the whole debt due for the said prisoners as well as for their ransoms (all their allowances defalked) as for their dyett money aforesaid cometh to				875	17	6
Of which some of	875	18	6			

	li	s	d
There is receaved, as Sir Horatio saieth, by the right honorable Mr. Secretary Walsingham's order, in one parcell, for the ransome of xxxiij prisoners, 561 duckatts, which at v^{s} le pece cometh to 140li 5s	439	14	6
Also more receaved by his honor's order from the Commisary for chardges of their dyett ... 299li 9s 6d			
And so there resteth due to be paid by Sir Horatio Palavisino as appereth	436	4	
Out of which some of 436li 4s there is receaved by Sir Geoffrey Fenton, Knight, by warrant from Mr. Secretary Walsingham, as parcell of the ransome money, 100li; and also by warrant of the right honorable the L. Admirall directed to the servant of Sir Horatio, in parte of payment of 254li 7s due to the towne of Tredagh for diett money of the said prisoners 150li, which maketh in all	250		
And so there remayneth in the handes of Sir Horatio Palavisino as appereth by this reckoninge	186	4	

(In dorso) The reckoninge of the Spanierds sett downe by Sir Horatio, Sir Geoffrey Fenton, and Mr. William Fitz Williams.
Also the Reckoninge for the Spanierds.

NOTES.

NOTE 1.—*Fitzwilliam*, the Lord Deputy, was a covetous and merciless man. Not long after his arrival in Ireland the Spanish shipwrecks took place. Cox, in his *History of Ireland*, written in 1589, makes the following references to him:—Fitzwilliam, he says, had on a former occasion been entrusted with the government of Ireland, and on his return to Whitehall he asked for a reward for his services, and was told that "the government of Ireland was a preferment, not a service;" ever afterwards he endeavoured to make a secret profit out of it. Cox gives the following particulars of the ships lost:—"Shipwreck'd on the northern shoars of Ireland, 17 ships and 5,394 men." He adds—"By this shipwreck much treasure, which belonged to the Queen by her prerogative, fell into the hands of the natives. Fitzwilliam, wishing to secure a part at least of the spoil for himself, issued out a commission to make enquiry after it; it was thus worded—"To make inquiry by all good means, both of oaths and otherwise; to take all hulls of ships, stores, treasures, &c., into your hands, and to apprehend and execute all Spaniards of what quality soever . . . . torture may be used in prosecuting this inquiry."

This commission, however, proved ineffectual, and hence the expedition organised by Fitzwilliam (which has been already described). During this expedition he captured about 1,000 Spaniards, most of whom he put to death; he also vented his rage on the native chiefs. Having, after his withdrawal from Lough Melvin, visited Ballyshannon and Belleek Castles, both of which

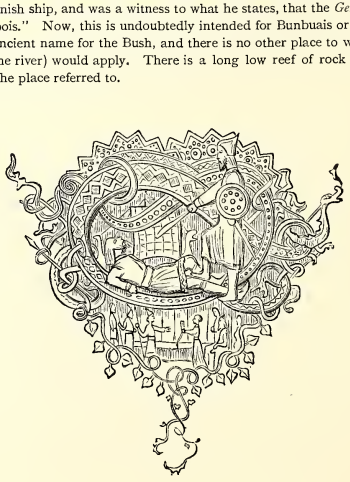
were built on the River Erne, he seized on Sir Eoin MacToole O'Gallagher, O'Donnell's marshal, then in possession of these castles; O'Dougherty, another chief, also fell into his hands, and they were brought to Dublin, where they were imprisoned—the former for nine months, the latter for two years, when he purchased his freedom from the Lord Deputy.

NOTE 2.—MacClancy at length paid dearly for his part in the Spanish affair; this we learn from a letter in the *State Papers*, under date 23 April, 1590—"The acceptable service performed by Sir George Bingham in cutting off M'Glanaghie, an arch-rebel. . . . . M'Glanghe's head brought in—M'Glanaghe ran for a lough and tried to save himself by swimming, but a shot broke his arm, and a gallowglass brought him ashore; he was the most barbarous creature in Ireland; his countrie extended from Grange till you come to Ballishannon; he was O'Rourke's right hand; he had fourteen Spaniards with him, some of whom were taken alive." "The Lough" above referred to is Lough Melvin. MacClancy was endeavouring to reach his island fortress when he met his end.

NOTE 3.—There were at least two shipwrecks near Dunluce in 1558. One occurred at the place since called Spanish Port, very near the Castle. The name of this vessel is unknown, but it was from this wreck that the MacDonnells recovered three pieces of cannon, which were subsequently claimed by Sir John Chichester for the Government. These cannon could not have been recovered from the *Gerona*, as she had thrown overboard all her cannon at Killybegs to lighten her. Sir James MacDonnell (son of the renowned Sorley Boye) had mounted these three cannon on his Castle of Dunluce, and sturdily refused to hand them over to Chichester. This disagreement was one of the reasons for the subsequent meeting between MacDonnell and Chichester at Altfracken, near Carrickfergus, when Chichester treacherously tried to capture MacDonnell, but the wily Scot foiled him, inflicting a disastrous defeat upon the English forces, who fled in all directions. Chichester was killed, and his head cut off and sent to the camp of O'Neill and O'Donnell in Tyrone. Sir Moses Hill, then an unknown lieutenant, found a hiding-place in a cave in Island Magee still known by his name. Lieutenant Dobbs, the first of his name in the district, hid under a bridge till the danger was over, whilst Lieut. John Dalway hid himself in the dry ooze between Island Magee and the mainland. MacDonnell had rescued eleven Spaniards from this wreck, and these also he humanely refused to hand over to the Government, but sent them and the five from the *Gerona*, with Cuellar—18 in all—in a boat to Scotland.

NOTE 4.—In regard to the *Gerona*, Prof. O'Reilly states, quoting a State paper, which gave the depositions of an Irish sailor, named James M'Grath, who had been impressed at Lisbon into the service of a Spanish ship, and was a witness to what he states, that the *Gerona* was wrecked at the "Rock of Bunbois." Now, this is undoubtedly intended for Bunbuais or Bushfoot, for Buais is the well-known ancient name for the Bush, and there is no other place to which Bun (meaning the end or foot of the river) would apply. There is a long low reef of rock at the Bush mouth which is evidently the place referred to.

F. J. B., ED.



Monea Castle, County Fermanagh, and the Hamiltons.

By the Right Hon. the Earl of Belmore, G.C.M.G.,

Author of "Parliamentary Memoirs of Fermanagh and Tyrone," "History of the Manors of Finagh and Coole."

HE ruined Castle of Monea is situated in the grounds of Castletown demesne, some six miles from Enniskillen, and is now the property of Mrs. Braddell, sister and heir of the late John Dawson Brien, High Sheriff of Fermanagh in 1869. The castle is a rectangular building, about 48 feet long, with two towers at the west end, which would add a few feet to the length. The inside measurement of breadth is about 19 feet. At the east end were two projecting pinnacles or small turrets, at the end of either side-wall. One of these turrets has fallen, however, that at the north-east end. The outer walls remaining are quite sufficient to show what the building was like. There were three floors, and an attic in the slope of the roof—what Pynnar would describe as "a half-story." The north-west tower appears to have been occupied by a well staircase, with a doorway at the bottom. A stone staircase seems to have led from the basement to one room in the south-west tower. I think that there were no windows at the eastern end of the castle. What the interior arrangements were cannot now be determined.

This ruin is of peculiar interest, not merely as a specimen of an Ulster Plantation castle, but as having been the home of the celebrated Gustavus Hamilton, Governor of Enniskillen in 1688–9, during the Revolution. It stands at the bottom of a rather steep hill, on a small plateau, above a lake with a crannoge in it.

A good deal may be learned about the earlier history of the estate from Pynnar's *Survey of Ulster*, 1618–9, and from an Inquisition *post mortem*, held at Monea on the 24 September, 1630. Pynnar's account is short, and may be given in full. It is as follows:—

"LXIX. 1,500 acres.

"Sir Robert Hamilton was the first Patentee.* Malcolme Hamilton hath one thousand five hundred acres, called Derrinefogher.

* In Hill's *Plantation of Ulster*, p. 303, we find that Robert Hamilton was kinsman of Sir James Hamilton, Lord Claneboye, being son of Gilbert Hamilton, and having Gavin Hamilton, of Raplock, as his cautioner. A Hamilton, of Raplock, was father of Lord Clandeboye's father, the Rev. Hans Hamilton. (*Vide* "The Hamilton MS." for a full pedigree.) The Quit rent of Derrinefaugher was £8 per ann. The

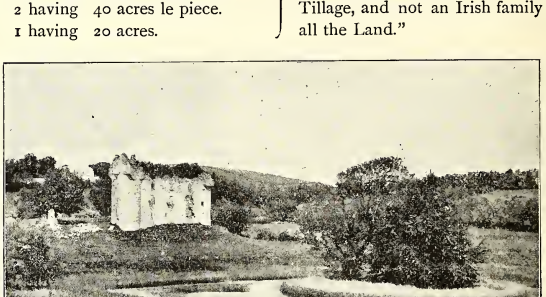
"Upon this proportion, there is a strong Castle of Lime and stone, being fifty-four feet long, and twenty feet broad; but hath no Bawne unto it, nor any other defence for the succouring or relieving his Tenants.

"I find planted and estated upon this land of British Birth and Descent—

"Freeholders 3, viz.:—
" 1 having 384 acres.
1 having 120 acres.
1 having 60 acres.

"Lessees 11, viz.:—
" 3 having 180 acres jointly.
3 having 120 acres le piece.
2 having 40 acres le piece.
1 having 20 acres.

"Of all these fourteen Tenants, there are seven of them have taken the Oath of Supremacy, and these have divers under-tenants under them, all which are able to make seventy-seven men with reasonable Arms. There is good store of Tillage, and not an Irish family on all the Land."



MONEA CASTLE AND CRANNOGE, CO. FERMANAGH. *(From a Photo by R. Welch.)*

The want of a bawne appears to have been afterwards remedied, as will appear by the Inquisition. There are now remains and traces of a wall round three sides of the castle, the eastern end being the exception.

Malcolm Hamilton, the owner, was a clergyman in 1618, and Chancellor of Down. Cotton, in his *Fasti Ecclesia Hibernicæ*, says of him in this capacity:—

"1612. Malcolm Hamilton, M.A.,* a native of Scotland, was presented by the Crown [to the Chancellorship of Down] Dec. 1 (Rot. Pat. 10 Jac. I.). In 1623 he was advanced to the Archbishoprick of Cashell, and on the next day [23 May] obtained license to hold his Chancellorship *in commendam*.

name shows that oak must have been the prevailing timber of the district. The 1,500 Plantation acres meant "profitable acres." The estate was largely in excess of that amount. In fact it exceeded 10,000 statute acres.

* "Malcolm Hamilton, a Scotch Man, Chancellor of *Down*, was consecrated at *Tredagh* (Drogheda) on the last of *June*, 1623, and the year following made one of the Privy Council. He Died of a burning Feaver at his House at *Camus* [close to Cashel] the 25th of April, 1629, and was buried in the Cathedral of *Cassel* (Cashel) the 2d of *May* following."—Ware's *Bishops*, 1 Ed., 1704, page 10.

The parish of Ballyphilip, worth £20 a year, was "the corpus" of this dignity. The Rev. John Mitchellhill, A.M., was his resident curate there. He died of fever, 1629, and was buried in the Cathedral of Cashell."

He was also appointed, in 1622, Rector of Devenish, in which parish his Fermanagh estate was situate; and this he also obtained license, in 1623, to hold *in commendam*.—Cotton's *Prebend of Devenish, Diocese of Clogher*. It was of the value of £50 a-year, though only valued at £13 6s. 8d. Bishop Reeves in some MS. notes says that he was resident in the parish, but on his own land. The church almost ruined—no house. And further, that on 17 Dec., 1626, he was presented by the Crown to the Rectories of Oghashin, Tradry, and Omulloid in the Diocese of Killaloe.

Cotton says of Malcolm Hamilton, as Archbishop of Cashell [and Bishop of Emly]:—"1623. Malcolm Hamilton, a native of Scotland, Chancellor of Down, succeeded by patent, May 23, and was consecrated at Drogheda on June 29 by Christopher [Hampton], Archbishop of Armagh [*Elrington*].* In 1626 he made a representation to King Charles of the despoiled condition of his Archbishopric,† and the King issued a letter under Privy Seal, dated July 8, in reply to his memorial. On December 12 of that year the King granted him other preferments *in commendam*, amounting to the annual value in the King's books of £39 17s. 4d. [Record Office]. He died of fever on April 25, 1629, and was buried in his cathedral, where a monument to his memory was erected on the north wall of the choir. The stone still remains in its place; but the armorial bearings and the inscription have been entirely chiselled away, with the exception of the motto, 'Pasce oves meas.'" His funeral entry in Ulster's Office, however, shows that the year of the Archbishop's death was 1628.

An examination of the Archbishop's will (proved 5 May, 1629) at the Record Office, has convinced me that under all the circumstances of time, place, and the nature of his effects, it would not have been possible to have obtained probate of it in ten days after his death, and that he died in 1628.

Archbishop Malcolm Hamilton's name appears amongst those of eleven Bishops who joined Primate James Ussher in signing at his house, on 26 Nov., 1626, an instrument entitled, "The Judgment of divers of the Archbishops and Bishops of Ireland concerning Toleration of Religion;" being a strong protest against the public toleration of the religion of the Roman Catholics, in order to make them more willing to contribute to an increase of the army.—*Mant*, vol i., p. 422.

The following extracts from the Archbishop's Will will be found to be of considerable interest in more ways than one:—

"Camus,‡ the 27 August, 1627.

"In Dei nomine, Amen. I, Malcolm, lord Archbishop of Cassell, being whole in body, and of perfect memory, and understanding the fraylty and

* His successor, Archbishop Archibald Hamilton, was consecrated Bishop of Killala at the same time.

† *I.e.*, by his predecessor's grants, Miler Magrath, originally a Francisian Friar, was made Bishop of Down by the Pope, but, professing Protestantism, was made, by Queen Elizabeth, Bishop of Clogher, 1570, and promoted to Cashel, 1571. He died a centenarian in 1622.

‡ Camus was about two miles from Cashel. (*Lewis's Topographical Dict.*)

uncertainty of man's lyfe, being to depart out of this kingdom, do make this my last Will and Testament, written all with my own hand,* in manner and form following :—Imprimis, I bequeath my Spirit to the Father of the Spirits, my Creator and Redeemer, and doe wish my body to be buryed in my Cathedrall Church of Cassell, or otherwise where God will best dispose. Item, I leave and bequeath to Archibald Hamilton, my eldest sonne, Ballylenty and Ballygallin, those two old townlands in the Clandeboye, to him, his heirs and assigns, for ever, with all the money which I have upon Robert Montgomerie and James Montgomerie, his sonne, the lands of Auchinlurchan, which they hold of the Bishop of Clougher.† Alsoe I leave him my best horse, he discharging all former bonds of money oweing by me unto him in Scotland, wherein Mr. James Greg, Minister of Newmilnes, is Witness, and the bond I left in his hands.

"Item, I leave and bequeath to Hugh Hamilton, my second sonne, his heares and assigns, the old [town]land of Ballinistol, lying in the parish of Dundonnell and County of Down, which I have of my Lord Viscount Clandeboye, with his bond of 1,000 marks Scottis, to be paid unto him, the which bond lyes with Mr. James Gregg, Minister of Newmilnes, in Scotland, with the halfe of all the proxies due to me, or which shall be due unto me before my coming home from England, with all the appropriations not only within the Diocess of Cassell and Emly, but alsoe of all Impropriations within the Province of Munster which is dew, I saye, or shall be dew before my death ; as also I leave him all the arrears dew to me by Mr. William Hambleton, of Ballymichan, Esq., of the lease of tythes which he has of me in the isle of Cale (?).

"Item, I leave and bequeath to John Hamilton, my third son, the payment of that bond in Mr. James Gregg's hands of 1,000 marks Scottis, with the other half or moiety of all the proxies now dew, or which shall be dew to me by all the impropriations in Munster, and soe to be equally divided betwixt him and Hugh Hamilton, my second son ; wishing my wyfe to keep him at the scole and universities uppon her charges in all he shall stand in need of over and above the Annel or Interest of his 1,000 marks. Item, I leave and bequeath also to him all my books and all my clothes.

"Item, I leave and bequeath to Archibald Glen £20 sterling.

"Item, I bequeath to Malcolm Hamilton, my fourth son, all my lands which I have in Fermanagh, reserving to my careful wyfe in those lands for her joynture, wherein she is already in feofe. Providing also that Malcolm, my sonne, shall give unto his eldest sister, Jeane Hamilton, all that she shall want of six hundred pounds ster. lawful money of and in England, she receiving in the first, and Hugh and John Hamilton, my foresaid sonnes, receiving in the first [? place] the 2,000 marks. Providing also that Malcolme, my sonne, shall pay unto Marye Hamilton, my second daughter, £200 ster.

* An exceedingly difficult one to read.

† In Lodge's *MS. Records of the Patent Rolls*, I find that James Montgomery, of Rouskie, gent., by deed dated 10 May, 1626, sold his interest in certain Bishop's lands in the parishes of Augherlurcher and Drumully (Clogher dio.) to Malcolm Hamilton, Archbishop of Cashel, for £400, who on the 17 July following conveyed the same to his son Archibald for the unexpired residue of the term.

lawful money of and in England, within two years of her marriage. Providing also that Malcolme Hamilton shall pay unto Agnes Hamilton, my third daughter, £100 ster. of the like money within two years after her marriage. Providing also that Malcolm Hamilton, my sonne, shall pay unto Lewis Hamilton, my youngest sonne, £100 ster. of the like money when he shall come to eighteen years of age. My Will is that their mother shall keep them all at scole, and give them their meate and drink and clothes fitting for them; and in case that their mother shall depart this natural lyfe, that Malcolm Hamilton, my son, shall give them meate and drink and clothes, and keep them all at scole, without diminishing any of their moneyes above written. It is my will that should Malcolm die without heirs male, that Lewis, his brother, shall succeed to all the lands in Fermanagh; and if Lewis shall die, that Archibald Hamilton, my eldest sonne, shall succeed to all the lands in ffermanagh; providing always that in case it shall soe stand, that Malcolm have no male child alive after his death, but daughters, that Lewis shall give to his daughters £400 sterling lawful money of and in England. And if Archibald Hamilton, my eldest sonne, shall succeed to these lands, that he give £600 sterling of like money amongst my daughters which shall be then unmarried, and the daughters of Malcolm or Lewis, if they shall leave any behind them marriageable.

"Item, I leave to Malcolm, my son, that lease of Moyneagh* which I have of the Bishop of Clougher. Item, I leave and bequeath to my loving wife, Jane Crawford als Hamilton, over and above her joynture enduring during her viduaty, so long as she shall be ane Widdow, the half of all my rooms of my castel of Casselton † to dwell in; but noe longer than she shall be ane Widdow. I, moreover, appoint and ordain by these presents my well-beloved wife, Jane Crawford als Hambleton, sole executor of this my last Will and Testament, and onely to intromitt with all the rents that shall be dew unto Malcolm Hamilton, my sonne, and shall receive all my debts oweing to me, and shall pay my legacies and debts." Lord Viscount Clandeboye and Mr. John Hambleton, his brother, and Walter Lackey were to be overseers of the will. "In case my wife Jean refuse to prove my will, I ordain that Walter Lackie, Esq., be executor, and if he be dead, Mr. John Hamilton, above written, Esq., and Walter Lackie to have for his pains as my Lord Clandeboye and his brother shall think fit."

He leaves to Isabella Hamilton his sister, to Andrew Hamilton his brother, and to one Archibald Collet, £10 each. There is a very long inventory of his effects. There is a note that it was proved 5 May, 1629, by William M'Inge.

In the late Sir Bernard Burke's *Dormant and Extinct Peerage* (sub tit. Hamilton, Baron of Glenawley), it is stated that Malcolm Hamilton married first Mary, daughter of Robert Wilkin, of Sackton Hill, and that she was the mother of his four eldest sons, of whom Malcolm was "a clergyman." As

* This is the townland upon which the church stands.

† Castletown-Monea is the townland on which the old castle and the present dwelling-house of Castleton stand.

regards Malcolm, I should infer from the Will that he was the second wife's child, as well as Lewis and the sisters, and I have found nothing to show that Malcolm was in Holy Orders.

Archibald, the eldest son, acquired an estate in Tyrone, called Moyenner and Ballegalin. Of this, Pynnar says that William Turvin was the first Patentee, but he found it, 1618–19, in the possession of Sir Gerard Lowther. An Inquisition held at Ballygawley, 26 January, 1628–9, found Archibald Hamilton in possession. At his death in 1659 it passed to his brother Hugh, who in the next year became Lord Hamilton, Baron of Glenawley. He "was sworne of the Privy Councill (son to Malcomb, sometime Archb^{p} of Cashell). He had long been a Comander in Sweden." MS. Cod. Clarend. (torn) xx., p. 255. (Ayscough 4784.) On the death of the second Baron, William, a minor, in 1680, it passed to his (William's) youngest sister, Nicola Sophia, Lady Beresford, who died in 1713, and left it to her second husband, General Gorges. A descendant of the latter sold it to Sir John Stewart, grandfather of the present baronet.

Archibald Hamilton married Anna Balfour, daughter of Sir James Balfour, Lord Clanawley, by whom he left no issue. Her father (who is described in an Inquisition held at Newtownbutler 23 March, 1639, as "James Balfour, Esq., deceased") on 3 Feb., 1635, settled the proportion of Monterfodohan, which lies between Lough Macnean and Belmore Mountain, in the Barony of Clinawly, Co. Fermanagh, and some other lands, and the advowson and gift of the Vicarage of Drumvelly, in trust for the use of his present wife Ann for life; and after her death for the use of "Archibald Hamilton of Ballygally, County Tyrone, Esq.," and of Ann Balfour, *alias* Waymes, wife of the said Archibald, and their heirs.

Hugh, the second son of the Archbishop, was, according to an Inquisition into the Ballygawley estate held at Dungannon on the 17 June, 1661, unmarried when he succeeded his brother. This Inquisition commences thus: —"Archibald' Hamilton nup de Ballygally in Co' Tyrone ar' defunct', in vita sua seis' fuit, ut de feod' de vil' et ter'," &c., &c.; and towards the end we find —"(. . . pd Archibald', postea, viz maii 1659, obiit.—Hug' Hamilton ar', al'dict' Hug' dnus Hamilton, junior fter dict' Archibald', est px' her' dict' Archibald'; et pd' Hug' fuit plen etat' tempore mortis dict' fratris sui, et non maritat'."

I dwell on these particulars about Hugh Hamilton and his brother because it is erroneously stated in the Rev. Andrew Hamilton's *Actions of the Inniskilling Men*,* and in Lodge's *Irish Peerage* of 1789, in a long note (sub tit. Earl of Tyrone), that Hugh was a son of Archbishop Archibald Hamilton, who succeeded Malcolm in Cashel (after it had been refused by Bishop Spottiswode of Clogher), and, having retired to Sweden owing to the wars of 1641, and his consequent great losses, died at Stockholm in the same

* "A true relation of the actions of the Inniskilling men, &c., by Andrew Hamilton, Rector of Kilskerrie, and one of the Prebends of the Diocese of Clogher, in the kingdom of Ireland; an Eye-witness thereof, and Actor therein," 1690, reprinted George Berwick, Belfast, 1813. This was written for the information of King William and Queen Mary, as appears by the dedication, Mr. Hamilton having been sent to England as their agent to Their Majesties by "the Governor and Officers of Inniskillin."

year as Archibald Hamilton of Ballygawley, viz., in 1659. This second Archbishop was no relation to his predecessor Malcolm, but was second son of Sir Claud Hamilton, Knt., of Cochonogh, in Scotland, and brother to Sir Claude, of Castle Toome, Co. Antrim.

To return to Hugh Hamilton. He married after succeeding to his brother's estate; when, I cannot ascertain. His wife was a kinswoman of his brother's widow, viz., Susanna, third daughter of Sir William Balfour, of Mount Whany and Pitcullo, in Fifeshire, Knight, and Lieut. of the Tower of London from 1630, who had purchased Lord Clanawley's estate of Castleskeagh (now Lisnaskea), in Fermanagh, in the same year in which the latter died. On the 2 March, 1660–1, Hugh Hamilton was created Baron Hamilton, of Glenawley. Glenawley is only another and more modern form of Clanawley. It looks to me rather as if, having married a Balfour, the Balfour title was renewed in the person of Hugh Hamilton. He must have been now a middle-aged man, and as his youngest daughter (as will be seen) must have been born not later than 1666, Hugh could not have remained unmarried long after his succession to the Ballygawley estate.

Lodge, in the note referred to, says that Hugh Hamilton was created Baron Lunge, in Sweden. The Rev. Andrew Hamilton (who died in or about 1691),* speaking of Gustavus Hamilton's father, Lewis, says, in the work above referred to, that "his father, Lodowick, was brother to the late Lord Glenawley, in Ireland, both sons of Archibald [Malcolm] Hamilton, Archbishop of Cashel, in Ireland, and had been both Colonels under Gustavus Adolphus, King of Sweden, and both raised to the dignity of Lords in that Kingdom."† He does not mention Hugh's Swedish title; and there seems to be some little doubt about it, as in a Chancery Bill (to be referred to presently), dated 1677, whilst he was still living, the title of Baron Lunge is ascribed to his half-brother Lewis, whom Sir Bernard Burke, in his *Dormant and Extinct Peerage*, calls Baron Hamilton de Deserf.

Lord and Lady Hamilton, of Glenawley, had five children. According to Lodge (who seems to give all the sons of a family before the daughters), they were (1) William, second Baron, who died in 1680; (2) Arthur, unmarried son, who died young; (1) Henrietta Amelia, buried at St. Peter's, Dublin, Sept. 16, 1669; (2) Arabella Susanna, married first, 3 July, 1683, Sir John Magill, of Gilhall, Co. Down; and secondly, in 1700, Marcus, Viscount Dungannon (her marriage settlement, dated 30 April, is in my possession); (3) Nicola Sophia, married first, in Feb., 1687–8, Sir Tristram Beresford, of Coleraine, who died 16 June, 1701; and secondly, in April, 1704, Lt.-Col. (afterwards Lieut.-General) Gorges, of Kilbrew. This lady was the heroine of the well-known Beresford ghost story. She died 23 Feb., 1713, and was buried in the Earl of Cork's tomb in St. Patrick's Cathedral.‡

* Index to Clogher Administrations, 1691.

† As the King died in 1632, Lewis, at anyrate, could hardly have been a Colonel in his time.

‡ The following entries are from the Register of St. Peter's, Dublin :—

"Sir Jobn Magill and Madm. Glanawly marryed by Mr. Pollard by Lysence, Tuesday, July third, 1683."

"Susana Arabella, daugbter of Sir Jobn and Susana Magill, bapt. June fourteenth, 1684."

"Arebella Mariah, ye daughter of Sr Tristram Berrisford and Nicbolo Suffiah of York [Street], bapt ye 10 November, 1690."

The following is the Funeral Entry of Lady Glenawly in Ulster's Office :—

"The Rt. Hon. Sus. Ann, Baroness of Glenawly, daughter of the Honourable Sir William Balfour, Kn^t. was first married to the Rt. Hon. Hugh Hamilton, Lord Baron of Glenawly, eldest son (by the death of Archibald Hamilton without issue) of his Grace Malcolme Hamilton, Lord Archbishop of Cashell, which Malcolme Hamilton was descended from the family of —— Hamilton, Earle of Arran in Scotland, and Duke of Chatoldheroult in France. By wch Hugh, Lord Baron of Glenawly, the said Lady had issue, the Right Honourable William, Lord Baron of Glenawly, killed accidentally, unmarried; Arabella Hamilton, eldest daughter, married to Sir John Magill, Kn^t. and Baronett; and Nicola Sophia Hamilton, married to Sir Tristram Beresford, Bart; besides several other children that died young. The first mentioned Lady Glenawly was, secondly, married to Henry Mervin, Esqre. son and heir of Sir Audley Mervin, Knt., by whom she had noe issue. Lady Glenawly departed this mortal life at Dublin, the 11th day of Decr. 1687, and was buried the 14th of same month, in St. Warborough's Church.

"The truth of the premises is testified by the subscription of Charles Balfour, Esq., brother of the defunct, who hath returned this certificate to be recorded in the office of Sr Richard Carvey, Kn^t. Ulster King of Arms of all Ireland, this 22nd day of February, Anno Domini $168\frac{7}{8}$." Funeral entries, vol. x., p. 147.

The following note is by the late Bishop Reeves :—

"Archibald Hamilton, of Ballygawly, was married to Ann, daughter of James Balfour, Lord Clanawley, and widow of Sir John Wemys, who was killed by the Rev. Humphrey Galbraith, in a struggle [at Lisnaskea], 1626. She was unmarried in 1631, but she was married on or before July 14, 1634, the date of Bishop Spottiswoode's lease to her husband." This was a lease for sixty years of lands in the parish of Dromore and Barony of Omagh, Co. Tyrone, to Archibald Hamilton and Dame Ann his wife, for the use of James Weymes, Elizabeth Weymes, and Ann Weymis, children to Sir John Weymys. *(Ultonia Inquisition, Tyrone, Temp. Interrigni. No. 2.)*

Lord Glenawley purchased, on the 3 Feb., 1672–3, a large estate near, if not adjoining, his Ballygawley one, from John Ussher, son of Sir William who had been Clerk of the Privy Council. This estate had originally been granted to the Earl of Castlehaven (and Lord Audley in England), and was known as the Manor of Finagh. After Lord Glenawley's death, in 1678, it passed to his son, who, dying a minor in 1680, it and the Ballygawley estate were divided between the two surviving sisters; Arabella Hamilton taking for her share the greater part of the Finagh estate, whilst Nicola took the Ballygawley estate, with a few townlands of the Finagh one. The sisters were to have alternate turns in the presentation of the advowson of Termonmaguirk. Lady Dungannon and her husband sold her estate (which was very heavily mortgaged), together with her turn of the presentation of the advowson, on the 31 January, 1705–6, to my own ancestor, Robert Lowry, of Aghenis, Co. Tyrone. By an Order in Council, dated 13 May, 1732, the parish was divided into two—one called by the old name of Termonmaguirk; the other, Clogherny.

Viscount Tyrone, Lady Beresford's son and successor, and Robert Lowry, son of the purchaser of the estate, agreed to draw lots out of a hat as to which of them should take the advowson of the new parish on which the church stood (Clogherny), and should pay £20 towards building a church in the other parish. Robert Lowry drew Clogherny.* This advowson was all of his mother's Tyrone property which passed to Lord Tyrone, and that probably by an oversight, as she left the estate to her second husband. Lady Beresford died 23 Feb., 1713, on her forty-seventh birthday, as foretold by the Ghost of Lord de la Poer, whose daughter and heiress, as also foretold by him, married her future son, afterwards Viscount Tyrone, the ancestor of the Marquis of Waterford.

Captain John, Archbishop Malcolm Hamilton's third son, was of Tullyreny, County Fermanagh.† He married Jeane, daughter of James Somervill, of Tullykelter (one of the lessees on his father's estate), the ancestor of the present Lord Athlumley, who is descended from his third son, Thomas Somerville, of Drumadown, Co. Fermanagh ‡ From Captain John Hamilton are descended two families of Hamilton in Sweden; his eldest son Malcolm being the ancestor of the Barons Hamilton of Barsebeck, whilst from his younger son Hugh are descended the Counts Hamilton of Hagbey.§ Captain John had a third son named Archibald, who was one of the bondsmen to Letters of Administration of his estate, 12 March, 1696–7, and possibly other children.

Malcolm Hamilton, the Archbishop's fourth son, was the one for whom he intended his Fermanagh estate. I cannot trace him beyond 1638; and if he ever married, and had male issue, they must have failed before 1688.

Of Lewis, the Archbishop's youngest son, the Rev. Andrew Hamilton says—"The Lord Ludowic married his lady (who is mother to our governor) in Swedland. She was a great fortune to him, and 'tis said she is nearly related to the Crowns of Denmark and Sweden. But he, desirous to live in his native country, near his brother, the Lord Glenawley, upon his return was unfortunately killed at sea, leaving our Governor and a younger son behind him." The names of the sons were Gustavus and Malcolm, and there was a daughter.

Lewis' wife's Christian name was Anna Catherina. I have not succeeded in discovering her surname. She seems to have been a very attractive person (perhaps in more ways than one), as after her arrival in Ireland she had, by May, 1671,‖ married again no less than three times. Her second husband was Richard Dunbar, of Derrygonnelly, who died on the 6 January, 1666–7,¶

* A full account will be found in my *History of the Manors of Finagh and Coole* (Longmans, and Alex. Thom & Co., 1881). The advowson of Clogherny was purchased by Trinity College in 1828 for £14,000. It received £11,000 compensation at Disestablishment.

† Cbancery Bill, Radcliffe *v.* Hamilton and others, 3 July, 1677.

‡ *Vide* a note by Sir Charles King to Henry's *Upper Lough Erne*, p. 57.

§ *Vide* Burke's *Dormant and Extinct Peerage*, sub. tit. Hamilton, Baron Glenawley.

‖ Chancery Bill, Irwin *v.* Callwell and Somervill, 24 May, 1671.

¶ Chancery Bill, 24 May, 1688 (Somerville *v.* Dunbar), and date on a stone in tbe old ruined church of Derrygonnelly.

and who was grandson of Sir John Dunbar, who had a large estate adjoining the Archbishop's. By him she had a posthumous daughter, Catherine Dunbar, her father's heiress, who married Hugh Montgomery, of Derrybrusk (but subsequently of Derrygonnelly), by whom she had two sons, Nicholas and Hugh, as will appear later on. Lady Hamilton married, for the third time, in or about 1668, Captain William Shore, a widower, whose first wife had been Ann Dockra, sister of the Lord Dockara. By Shore she had a son, Gabriel, who was living in 1677.* Her brothers-in-law, Lord Glenawley and John Hamilton, appear to have been trustees of a settlement made by William Shore on the occasion of her marriage with him. In 1677 she was the wife of James Somervill, of Tullykelter, the son of Captain John Hamilton's father-in-law. By him she had an only child, Sydney Somervill, who married Colonel John Caulfeild, of Tullydowie, Co. Tyrone. In 1688 she was again a widow.

Of the Archbishop's three daughters, Agnes became the wife of Gabriel, son of Adam Cathcart, mentioned further on, and was the mother of Captain Malcolme Cathcart, of whom presently.† Another daughter (but which I do not know) married a Macarthy of the Province of Munster.

I now turn from the family history to that of the estate. The Irish Historical Atlas of 1609 was made with a view to grants under the proposed Plantation of Ulster. It preceded them; and it is explained by Sir Josias Bodley, in forwarding the maps to the Lord High Treasurer Salisbury in 1610, that "To have gone to work by the strict rules of survey, would have asked long time, and drawn on a deep charge, and yet, save in matters of dimension only, but meanly have answered the points in charge." The maps, therefore, only professed to be approximate. This estate is situate in the Barony of Magheraboy, and the map of that Barony is coloured so as to show four proposed grants, exclusive of more or less scattered church lands,‡ and some mountains on its western border. In making the grants these coloured divisions were not exactly followed—in fact, one of them seems to have furnished three grants. But in the case of the "proportion" called the middle proportion of Derrinefogher, it roughly coincides with this estate, except that the eastern corner seems to have been cut off and added to the next proportion, that of Drumcose, granted to Alexander Hume; and also at the north-eastern corner two denominations (Moyfadda and Dromdoone, surrounded by a red line) are added to the next proportion, that of Dromra. There are also three church lands, Fogher, Monea, and Clonero, like islands in it. I have already quoted what Pynnar said about this grant in 1619, and I now come to the Inquisition *post mortem* held at Moyneagh in the 24 Sep., 1630. This states that the late King James, on the 20 Aug. of the eighth year of his reign of England and forty-fourth of Scotland [1610], was seized

* Chancery Bill, Radcliffe *v.* Hamilton, Shore, and Brooke, relating to premises at Rathmines, &c., 3 July, 1677.

† In St. Audeon's register, Dublin, 11 June, 1699, we find the burial entry of a "Malcolm Kithcart, gent.;" probably a son of Capt. Malcolm.

‡ The church lands are coloured green, and marked with a little cross.

in fee in right of his crown of Ireland of "the middle proportion of Derrinefogher, &c.," and it sets out 36 denominations (most of which I can identify), besides the islands of Fusie and Cloynecushine, estimated at 1,500 acres more or less, with free fishing in Lough Erne. It goes on to state that on the 29 August the King had granted this proportion, &c., to Robert Hamilton, his heirs and assigns, on condition that if they alienated the premises to any persons being "meer Irish," or to any person who, within twelve months of such alienation, had not taken the oath of supremacy, then the said letters patent should be void, and of no effect. The Inquisition further states that the King being similarly seized of some parcels of land called Ardvinnhein or Ardvinnho, Dromavolig, Kilmore or Kilcrosse or Kiltrassim, and Breho or Brehny, each containing one tate (and which I cannot find on this map, but which are probably represented by the townlands of Kilmore, adjoining the Sillies River, Brackagh, the two Cleens, and Cathcart's Hill, amounting nominally to thirty-three acres, according to a subsequent grant), on the 6 May, in the 13 year of his reign of England [1615], granted them in like manner and on like condition to the said Robert Hamilton.

On the 1 December, 1614, Robert Hamilton granted 15 denominations out of Derrinefogher to one Archibald Hamilton, who, on the 5 August, 1616, at Castletown, granted the same to Robert and Alexander Weir—to Robert for his natural life, and after his death to Alexander; and they (at some date left blank in the Inquisition) granted five of them to Malcolm Hamilton. Robert Hamilton, on the 9 May, 1615, granted for the consideration of £530 the remainder of Derrinefogher to the Archbishop. There is a manuscript note by the late Bishop Reeves (which is before me as I write) to this effect. "Deed 9 May, 1615, Rob. Hamilton, of Castletown, County Fermanagh, granted to Malcolm Hamilton, of Ballyhenry, in co. Down, Esq., the lands (?) recited in Art. xii., m. 42, for £530, except 500[a] which had been already conveyed to Archibald Hamleton, of Halkeage, in Scotland.—*Cal. Jac. I.*, p. 166[b]."

It may be observed in passing, that Pynnar, in 1619, appears to have been unaware that Malcolm Hamilton was a clergyman. Perhaps he was not one in 1615; or it may be that King James did not recognise Scotch Orders.

On the 20 August, 1621, the Inquisition goes on to show that the late Archbishop of Cashel enfeoffed Robert Weir, of Tullymargy, gent., Gabriel Coningham, gent., and James Somervill, gent., of the whole proportion, "except' p except'" in trust for such uses as he should declare in writing in his will. He made his will on the 15 September, 1627 (as appears by the original), and he left the trust lands to Malcolm Hamilton, "one of the sons of said late Archbishop," and his lawful male heirs; and in default of such, to Ludovic Hamilton, "another of the sons" of the late Archbishop; and in default of such issue, with remainder "to the male heirs of the said late Archbishop, by Jane Crafford, his then wife (*tunc ux' ejus*);" and in default of such issue, with remainder to Archibald Hamilton, son and heir apparent of the late Archbishop, and his heirs.

After making his will the late Archbishop had died, and Gabriel Conynham had [previously] died, and Robert Weire and James Somervill survived; and after Malcolm's death they entered into possession of his portion of Derrinfogher, to the "opus et us'," in the will of the late Archbishop, limited. But he had not taken the oath of supremacy, and therefore the present King Charles was seized as in fee of his whole proportion in right of his Crown of Ireland.

On the 13 March, 1615, the Archbishop had granted to James Somervill and Elizabeth, his wife, the parcels of land called Tullacalter (Tullykelter) and Tullenmlinora, Dromscobbe and Carrinmore. Elizabeth Somerville was a Hamilton, supposed to have been a daughter of Thomas Hamilton, of Brimhill. A daughter of theirs married, as before stated, Captain John, the Archbishop's third son. On the ordnance map is shown the ruins of Tullykelter Castle.

On the 1 May, 1615, James and Elizabeth Somerville proceeded to underlet Dromscobbe to Philomy M'Cabe for five years, and some land called Lestonier to Edmund Ballagh M'Caffry for one year. These two tenants "were meer Irish, born in Ireland, and by origin and race meer Irish," and James and Elizabeth had therefore broken the conditions under which they held; and Dromscobbe and Letonier had become forfeited, "Regi nunc Car. forrisfact' devener'," and the King was now seized of them in fee in right of his Crown of Ireland. They had also demised for a term Tullycalter to Daniel Elliot, and he had not taken the oath of allegiance.

On the 14 August, in the 19 year of the late King [1621], Malcolm Hamilton had, in consideration of £22 6s. 6d., enfeoffed Gabriel Conynham of the tate called Tullascanlan. Gabriel died on the 14 August, 1623, and the land had descended, as it ought to descend, to Gabriel Coningham, junior, as son and heir of the said Gabriel, and he had entered into it, and was seized of it "in dnico suo, ut de feod'." He died on 1 Dec., 1624, and the land descended in the same way to his son and heir, Alexander Coningham, gent. Alexander, on the 22 September, 1628, granted it to Charles Lainge, Matthew Chambers, and David Cathcart for thirty-seven years. James Somervill and Elizabeth, his wife, Lainge, Chambers, and Cathcart took the oath of supremacy.*

On the 13 of July, 1613, Robert Hamilton granted some land in the Barony of Magheraboy (described but not named) to John Watson for twenty-one years, and Watson assigned it to Somervill.

On the 10 May, 1617, Malcolm Hamilton granted to Gabriel Coningham, junior, and his wife Elizabeth, and his son Alexander, the denominations of Laghan, Tattegillagh, Kilroe, and Dromcreighan, for the term of their natural lives, and the longest liver of them. Gabriel died 1 Dec., 1624, and Elizabeth and Alexander granted them to Lainge, Chambers, and Cathcart for seven years.

* On the 17 Aug., 1616, a grant was made to Malcolm Hamilton, of Castleton, Esq., James Somervell, Christopher Ervinge, and Abraham and Thomas Crighton, Esqrs., all of the Scotch nation, that they be free from the yoke of Scotch or Irish servitude, and enjoy all the rights and privileges of British Subjects. (*Pedigree of the Earl of Erne*, compiled by Rev. J. H. Steele, 1891, p. 59.)

Robert Weir and James Somervill [as trustees], on the 24 Sep., 1629, granted Mullagillicolun and Dromcarban to John Young for five years.

Malcolm Hamilton, on the 29 August, 1624, granted Ardvinhein and Dromavolig to William Crawford for forty-one years;* and on the 1 of Nov. 1617, he granted Dromara and Aghasillus to John Hall. Hall (the text says "id. Wil' Hall,") on 1 Nov., 1620, assigned the premises to George Deinbare (Dunbar).

The Archbishop, on the 1 May, 1623, granted Kilmore to John Greer for twenty-one years. The Inquisition further says that John Watson, James Somervill, Elizabeth Coningham, Alex. Coningham, Gilbert Lainge, Matthew Chambers, David Cathcart, George Dunbar, William Crawford, and Thomas Cranston† had not taken the said oath. This meant, I presume, within a year of the several last-named alienations.

The Inquisition then goes on to describe the aliases and sub-denominations of the lands. It then states that the said Robert Weyre and James Somervill are holding as above the said proportion of Derrinefogher, except Dromeragh, Dromore, Feartagh, ½ Tullagarine, Maghenenekeragh, Drombeggan, ½ of Dromlish, and ½ of Derrinanamph. That the tates called Aghasillus, Aghakeirine, Lestead, Kilroe, ⅓ Rossenure, ⅓ of Rossbeg, ⅓ of Derrinefogher, ⅓ Dromorehin, ⅓ Tullacreeny, known by the name of Drumlish, 2 parts of Kilduff, ¼ of Dromgormeny, ¼ of Laghlan, and ⅑ of Cromscobbe and Carrenmore, are most suitable and convenient of all the premises for granting to the natives ("incolis sive indigenis") of the country.

Some of these lands appear to be the more mountainous portion of the estate.

The Inquisition further states that since the time of the completion of the letters patent of the said proportion of land called the middle proportion of Derrinefogher, there is erected upon the said proportion a castle of stone, containing in height 50 feet, in width 20 feet, and in length 50 feet; and adjoining the said castle there is a bawne ("atria"), likewise built since the said time, 9 feet in height, and 300 feet in circuit. A market was held upon the Monday of each week, in the village of Castleton, in the said proportion of Dirrefogher; and a fair ("nundin sive fer") upon the Monday in the week of the Feast of Pentecost, in every year hitherto. But Saturday in each week is more convenient for the said market, and the 22 September annually is more convenient for holding the fair.

The Chapel of Moyneagh is situated about the middle of the parish of Devenish, and is more fit and convenient to be the parish church of Devenish than the church of Devenish, which is situate in the Island of Devenish, in a remote part of the said parish.

The Inquisition concludes by saying that there are other lands lying in the limits of the said proportion of Derrinefogher, and occupied with it, to which the late King was entitled by the Inquisition called "the graund office co. Fermanagh," of which no grant has been made to any person or persons by

* If this is the townland of Crawford's Hill, it has now become part of Lord Ely's estate.

† It does not appear how he comes in.

the present King, and from which until now, returns, &c., have been withdrawn and detained from the present King and his predecessor.

The chapel of Moyneagh is now represented by the parish church of Monea, lately rebuilt (except the tower) by the Brien family. The old island church of Devenish has long been a ruin, but its east window is preserved in Monea Church. It may be mentioned that the Rev. Philip Skelton, the celebrated preacher of the middle of the last century, was for a time the Rector of Devenish, which parish was the "corpus" of a Prebendal Stall in the Cathedral of Clogher.

I think that Weire,* Conyngham, and Somerville must have been the three Freeholders whom Pynnar found upon Derrifogher in 1618–19. Of these the Weir family is alone left in the locality, being owners of the townland of Monaghan.

The estate having been escheated for breach of the rules of the Plantation, a grant of it was made, 2 Dec., 1631, to James Hamilton, Viscount Clandeboye, and Robert Lord Dillon. The proportion was erected into the Manor of Castletown, with a Monday market and a Whit-Monday fair, with a court of Pipowder, the rent to be £16 a-year.† This must, I think, have been a friendly arrangement pending Malcolm Hamilton attaining his majority. I have not traced any assignment or surrender of the estate; but in 1639 a grant, dated 6 September, was made upon the Commission of Grace to John Hamilton, Malcolm Hamilton, and Adam Cathcarte, of the town and lands of Rossenure, &c., in the Co. Fermanagh, upon a fine of £22 13s. 6d. ster.‡ I have looked at the commencement of this roll in the Record Office, and found no preamble explaining the matter; but an absolute grant is made to the three above-named persons. The rent was to be £16 17s. 7d. The lands were created the Manor of Castleton, with 400 acres in demesne, a power to create tenures, to hold Courts Leet and Baron, to enjoy all waifes and strayes, and to impark 400 acres with free warren.

* It will have been seen that Weire really had the fee simple of his lands. The others probably were only leaseholders.

† *Patent Rolls.*

‡ *Cal. Pat. Rolls*, vol. ii., p. 217.

(To be continued.)

The Emigrants from Lough Neagh.

By Rev. George Hill.

Lough Neagh! they used at close of day,
Along thy silent strand,
To watch the sun set far away,
O'er old Tir-Owen's land;*
The fading light how like the flight
Of hope from Inisfail—
From holy hill so green and bright,
From haunted wood and vale.

Sweet Lake! thy face to them how dear,
With all thy pleasant shore,
And every year, in joy or fear,
They loved thee more and more;
Yet did they seek another home
Beyond the western main,
Where hope, in better days to come,
Might light their steps again.

They settled on the Hudson's banks,
And prospered day by day—
They gladly joined the patriot ranks,
For stalwart lads were they.
And when the cry 'gainst England rose
They grasped their swords in glee,
And bravely smote their brutal foes,
And saw Columbia free!†

But oft, in after days, they turned
With wistful glance and smile,
To see the "Day-Star" as it burned
Above their own Green Isle.
And often were their children told
Of Lough Neagh's silent strand,
And of the sunset, spread like gold,
On old Tir-Owen's land!

* Tir-Owen, the territory of Owen, or John O'Neill, the founder of the great Tyrone principality in Ulster.

† The Antrim landlords had driven out the Emigrants in time to swell the ranks of the American Colonists in their impending struggle with England. In that conflict—one of the noblest on record in ancient or modern times—the English allied themselves with the most cruel and ferocious of the Indian tribes; or, as Lord Chatham so eloquently told the Upper House, "they called into civilised alliance the wild and inhuman inhabitants of the woods."

Note.—The above poem touches upon a subject that will be dealt with in subsequent parts. Copious notes and original matter relating to "The Hearts of Steel" and the treatment of the Presbyterian tenantry on the Donegall estate are in my hands, and will be edited at an early date. Any additional information in regard to this or to the organisation of the Ulstermen in the American Revolutionary War will be gladly received by F. J. B., Ed.

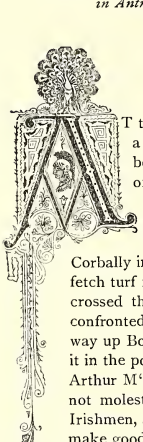
Memories of '98.

By Rev. W. S. SMITH,

Minister of the Old Presbyterian Congregation of Antrim; Editor of "Historical Gleanings in Antrim and Neighbourhood," "Shane's Castle: a sketch;" "A Ramble," "Gossip about Lough Neagh," "Doagh and the 'First' Sunday School in Ireland."

(Continued from Part II.)

Forced into the Insurgent Ranks.



AT the latter part of the last century, and the earlier years of the present, a road for wheel traffic extended from Corbally, and other townlands bordering on the north-eastern shore of Lough Neagh, to the mouth of the Sixmile-Water; this it crossed by a ford, and joined the road leading from Antrim to Randalstown.

On the day of the Battle of Antrim, the late Arthur M'Connell, who died in 1879, in his 103rd year, went from his parents' home at Corbally in the company of a man-servant, with a couple of conveyances, to fetch turf from the moss lying four miles north of Antrim. When they had crossed the Sixmile-Water, and reached the Randalstown road, they were confronted by a contingent of United Irishmen, who, after having made their way up Bow Lane—the northern entrance to the town of Antrim—and finding it in the possession of the Military, turned and fled, and in flying came upon Arthur M'Connell and the man-servant. The latter, being old and feeble, was not molested, but the former was impressed into the service of the United Irishmen, and a pitchfork put into his hand, with the injunction that he was to make good use of it. Apparently the contingent did not return to the attack in Bow Lane, the sight of the soldiers there and their superior equipment having stricken them with terror, since they retreated to Randalstown, Arthur M'Connell being taken with them. During the following night M'Connell escaped from the Insurgent camp, and, fearing to turn in the direction of Antrim, made his way towards Ballymoney, where a married sister resided, whose husband was a Yeoman. That town he reached, tired and hungry, on the morning of the next day. Nothing had been heard there of the results of the rising in Antrim. Travelling being very dangerous, Arthur M'Connell remained for several weeks in Ballymoney, and, since the postal service was disorganised, he had no means of communicating with his parents, who lost all hope of ever seeing their son again. Feeling assured that he must have fallen, his father, on the day after the battle, sent the man-servant to Antrim to try and discover the body—not knowing of the retreat upon Randalstown—when he was detained by the authorities, and made to assist in the burial of the dead. When Arthur M'Connell reached home, he was received as one who had been dead and was alive again. (Authority—Mrs. Thomas Hunter, of Ardmore, daughter of Arthur M'Connell.)

A somewhat similar case to the foregoing was that of Robert Lennon, of Ballygowan, in the parish of Ballynure. He was for many years an ensign in the Volunteers, being a man of some local influence. He resigned his position as an ensign, and become a leader among the United Irishmen of the district.

On the occasion of the Battle of Antrim, Robert Lennon was appointed to the leadership of the Ballynure contingent, and accompanied his men as far as Dunagore, where he heard of the defeat of the Insurgents in Antrim. He at once decided to proceed no further, and returned to Ballynure without having either fired, or heard fired, a single shot. As a consequence of his connection with the United Irishmen, however, Lennon became a marked man, and knew it. He was, indeed, in danger of being apprehended at any time. In the hope of avoiding this unpleasant experience, he determined not to sleep at his own home. That this resolution was a wise one is shown by the fact that, shortly after the "Turnout," his house was one night surrounded by soldiers, who were greatly disappointed when they found their man was not there. He was fortunately at that time in the safe custody of his sister, Mrs. Ritchie, who resided three miles away. Feeling insecure, Robert Lennon deemed it prudent not to sleep at home for a long time. (Authority —Mrs. Graham Shannon, grand-daughter of Robert Lennon.)

Several other incidents of a similar character on the part of the Insurgents are related. One occurred on the morning of the fight in Antrim not far from Glenwherry.

John Baird, of Ballywee, near Holestone, set out early to fetch a load of turf from a moss a few miles from his home, taking with him for companionship a little son. On his return he fell in with a United Irishman, who, after vainly endeavouring to persuade Baird to accompany him to Antrim, proceeded to compel him by taking forcible possession of his person. Baird's little son, alarmed at what he saw, clung to his father's legs and screamed with all his might. So tenaciously did the boy hold on, and so successfully did Baird resist the efforts of the Insurgent, that his purpose had to be abandoned, and John Baird reached home safely with his son and the load of turf. (Authority—Mrs. Adam Gray, Dunadry, granddaughter of John Baird.)

Richard Fleming, of Antrim, relates an incident of a much more cruel character that occurred to Samuel Skelton, sen., a farmer residing at Dunagore, who determinedly resisted the pressure of the United Irishmen to identify himself with them. Finding their endeavours fruitless, they proceeded to hang the man. Preparations had been made—a tree selected and a rope procured—and Skelton arrested, when a body of Yeomen, who happened to be traversing the neighbourhood, happily made their appearance, and at once rescued the intended victim.

Still another instance may be mentioned. A number of United Irishmen had set themselves with determined purpose either to make James Greer Brown, of Summerhill, Shanoguestown, a United Irishman, or to prevent his being anything else. Accordingly, they waited upon him for the purpose, and, finding him unyielding, they resorted to their last and most forcible argument, namely, that of hanging. They had secured his person, and were about fixing a rope round his neck, when Major Siddons, who was in command of the Military in Antrim, unexpectedly and happily appeared on the scene, and rescued Brown from his intended assassins. (John Ingram, 84 years of age, who resides on the spot where the incident occurred, is the authority for this statement.)

Did not want to fight.

A man who resided several miles from Antrim was pressed into the ranks of the United Irishmen, and therefore dreaded more than he might otherwise have

done the thought of their rising. Besides being an unwilling opponent of the Government, he had a wife whom he had no wish to leave a widow, and children whom he had no desire to leave orphans. On the morning of the 7th of June, when his neighbours were gathering together to march to Antrim, he contemplated the possible events of the day with anything but a light heart. But he was a United Irishman, at least in name; he must, therefore, do as they did, and go where they went. So when he was summoned he responded as cheerily as he could, put on a hopeful countenance, donned his clothing with alertness, took up his weapons and his ammunition, and set off with the rest to render valiant service. When, however, he had journeyed some distance, one of his companions called his attention to the fact that he had left home for the battle without his hat. He feigned surprise and regret, and hurried back to get it. The little device was effectual—for he had appeared excited and forgetful for a purpose. Not being able to overtake his company, he was not shot, his wife was not left a widow, nor his children orphans.

An amusing story is told of one of the leaders in the district. On the day appointed for marching on Antrim the leader in question became suddenly ill. He was not present at the mustering of the local contingent, and when he was anxiously sought, the poor man was sitting at the door of his house with one of his legs heavily bandaged, and supported on a chair, suffering sorely from a sudden attack of gout.

It was afterwards generally believed that the attack was a feigned one, assumed for the sole purpose of avoiding the risks of the contest, and that he was quite well the next day. (Names of persons, places, and authorities in connection with the foregoing incidents could be given, but for obvious reasons are withheld.)

The "Break" at Antrim.

It is not, I think, very generally known that, in connection with what may very appropriately be termed the "break" at Antrim on the day of the battle, that a stand, though an enforced one, was made by many of the Insurgents in the first field on the right-hand side of the Dunagore Road. They were pursued up the town by a body of Military which had just entered by Massereene Bridge, and while this was being done, another body, which had been for some time about the head of the town, knowing of the rout and the direction the Insurgents intended to take, intercepted them on the Dunagore Road, where they found themselves between two fires. They then took to the field, as previously mentioned, where many fell. It was when Colonel Lumley got separated from the general body of Military assembled there that he received wounds from the effects of which he died. (Richard Fleming, mentioned elsewhere, was informed of this by David Marshall, one of the Yeomen engaged at the time).

Neutrality no Safeguard.

On an early day after the battle, twenty-two men were arrested at the instance of Lord Massereene, colonel of the local cavalry force. His Lordship is said to have been a somewhat eccentric man, who sometimes gave orders without fully considering their gravity. The only offence the twenty-two men were known to have committed was that of not making any demonstration on the side of loyalty. They had simply remained neutral. For this they were arrested, and committed to one of the cells still existing beneath the western end of the Court-House.

After the men were imprisoned, the question arose in Lord Massereene's mind as to what should be done with them. This was soon decided. They should be at once shot; that would end the difficulty. Accordingly his Lordship requested

Sergeant M'Caughan to despatch them in the manner indicated, to which M'Caughan replied, "Yes, my Lord, we will bring them out and shoot them." Ezekiel Vance, being present, opposed such an order, and at once exclaimed, "No, my Lord, that would be murder!" Lord Massereene, realising the truth of the remark, proceeded no further with the matter, but immediately walked away, and the lives of the men were spared. M'Caughan afterwards reproached Vance, notwithstanding the fact that he was a Yeoman, with being always on the side of the Insurgents.

The names of four only of the twenty-two men are now remembered—Silas and James Steen, and Richard and William Barklie. While confined within their cell, the poor fellows heard the order given for them to be shot. All subsequently manifested much gratitude to Ezekiel Vance for having remonstrated with Lord Massereene, whereby their lives were saved. (Authority—Mrs. Graham Shannon.)

Burial of Insurgents.

At the close of the battle, the Insurgents who had been slain were conveyed from the streets and thrown into the area beneath the Market House, which presented a sad spectacle. From this they were taken the following day on block-wheel cars—the cars of that period—and buried in large holes on the southern side of the Sixmile-Water, about a quarter of a mile from Lough Neagh. At that time the road to the lough lay close beside the river, passing what is now the Castle office, and a number of houses that stood where the plantation now is. The bodies were taken this way and shot into the holes by the car-load at a time. While this operation was in progress, Ezekiel Vance was standing not far from the Market House, and seeing what appeared to be car-loads of dead pigs passing on their way from County Derry to Belfast (as was then customary), he concluded for the moment such was the case. On more minute inspection, however, he found to his consternation that what he at first mistook for pigs were no other than the naked bodies of dead peasants on their way to burial. Peg Gordon, of local notoriety, was known to have been very busy among the dead, and afterwards appeared in boots taken from a corpse; while one Richard Pirrie was long known to wear a green coat that had belonged to Hay, the leader of the Ballyeaston men, and that contained in a conspicuous position the bullet-hole made when he received his fatal wound. (Authority—Mrs. Graham Shannon.)

Conduct of the Military Authorities in Antrim.

The eastern part of the town of Antrim, formerly designated the Scotch Quarter, was regarded as a disloyal portion. Every house was supposed by the authorities to harbour a rebel. Consequently, some little time after the battle, probably the following day, the Military determined to be revenged on its occupants, and so concluded to sack it. While preliminaries were being arranged, Thomas Chapman, a Quaker, appeared on the scene. Being acquainted with the officer in command, and, moreover, residing in the town, he earnestly remonstrated with that gentleman. He informed him that his parents, aged and helpless persons, resided in the condemned quarter; that they were Quakers, and, being such, were from principle averse to the taking up of arms. The officer listened to his representations and entreaties, and accordingly relinquished his determination to destroy the houses in question. He did not, however, refrain from punishment, but, in place of the wholesale destruction at first resolved upon, he ordered the Quarter to be searched for United Irishmen. Houses were then entered, doors were smashed, cupboards were broken open, meal and other food were thrown into the street, beds were ripped up, and their contents thrown through the windows. The house of the poor old

Quakers previously referred to was, in common with the others, a prey to the "wreckers," as they have since been termed, though they themselves were not injured. Had the original intention of the officer in command been carried out, there must have been not only a great destruction of property, but also of innocent and helpless life. (Authority—Mrs. John George, of Antrim, a relative of the Chapman family.)

The Brothers Storey.

John and Thomas Storey were sons of George Storey, farmer, of Island Lodge, about three miles south-east of Antrim. John was a printer in the office of the *Northern Star*, Belfast, the organ of the United Irishmen, and consequently noted for its advocacy of extreme views. Thomas, who was the more prominent, also filled an important position in connection with the same newspaper. Both were United Irishmen, and both were taken prisoners during the rising. Thomas was detained in jail in Belfast, awaiting his trial—probably John was there also—during which time the friends of those incarcerated were permitted to take food and occasional luxuries for their use. It is related that on one occasion a roast goose was taken in by a third and much younger brother, James, and received by Thomas in the presence of the jailer. Being anxious to convey a hint to his brother that there was something of unusual interest about the goose—there was a written communication inside of it—James exclaimed in a frank, jocular tone, "A goose, a goose!" Whether the exclamation conveyed the meaning intended or not, is not now known, but it is presumed that it did, since some little time afterwards a barrel was rolled from the jail premises through the streets and was subsequently shipped away, the contents of which are believed to have been none other than Thomas Storey himself! He subsequently escaped to America, where he remained about sixteen years, when he ventured, though as yet unpardoned, to return home; but, fearing to be seen, he remained secreted at Drumsough, about three miles north of Antrim, where his father had resided prior to his removal to Island Lodge. Through the good offices of Lord Massereene, a pardon was obtained from Sir Robert Peel, Chief Secretary, and Thomas Storey spent the remainder of his days in business among his friends in Belfast and Antrim.

John Storey was not so fortunate as his brother Thomas. He was a leader at the Battle of Antrim. When taking his men into the town along Patey's Lane (now Railway Street), some time after the contest had commenced, the roar of cannon and the shouts of men in the main thoroughfare, it is related, carried fear and trembling to their hearts, and, notwithstanding his entreaties and remonstrances, they came very slowly to the battle. John Storey escaped death in Antrim, only to meet with a sadder fate at the hands of the authorities. After remaining in hiding for some time in a "cove," he was at length apprehended in a quarry at New Park, not far from Island Bawn, tried in Belfast on the 3 July by court-martial, condemned, and immediately afterwards executed at the Market House there, his head being severed from his body and set up on that building, along with those of Dickey of Crumlin, Byres, and afterwards that of Henry Joy M'Cracken.

In the eastern portion of the old burying-ground at Muckamore there is a rather striking monument, containing an inscription which states that that is the burying-place of the Storeys of Island Lodge. This intimation is followed by a list of names and dates. It was erected according to the directions given by James Storey, the last surviving member of the family, who died in 1852, at the age of sixty-six years. The mother died three years after the Battle of Antrim. It may have been that the execution of one son and the virtual banishment of another had

proved a trial too heavy for her to bear. The father died in 1818, after which statement occurs the name of John, "who died for his country, 1798." This is followed by the name of Thomas, remembered by several still living, who died in 1827. This again is followed by that of a sister, who died in 1832; while the last is that of James, the boy who took the goose into the jail, and who, as previously stated, died in 1852.

Whether John's decapitated body was buried at Muckamore is not mentioned, but there is nothing to lead one to infer that it was not. (Authority for facts concerning Thomas Storey—Miss Ellen M'Nally, of Antrim, a connection of the Storey family).

The value of a "Croppy."

Incidents tending to show the utter absence of all regard for the sanctity of human life were manifold during the insurrectionary period. This feature characterised both parties to the struggle. It would appear that on the Government side a certain pecuniary value was attached to the life of an Insurgent, and a price paid for its destruction. This price Yeomen, too frequently, were anxious to obtain. The hope of payment doubtless often spurred them on, and led them to commit excesses they would not otherwise have committed. This regulation is stated to have prevailed in the districts of which Antrim and Randalstown were the centres, if not elsewhere; and in confirmation of it, John Rainey, now ninety-three years of age, of Umery, near Antrim, says he heard, when a boy, that for every dead Insurgent carried by a Yeoman into the presence of his commanding officer, his slayer was rewarded with the sum of fifteen shillings; and that on one occasion a Yeoman had shot an Insurgent, and was hauling his body into the presence of his superior officer, when a friend, wishing no doubt to share the price to be paid for it, asked to be allowed to assist him, to which the gallant Yeoman replied, "No; go and shoot a 'croppy' for yourself!"

Disappointed Visitors.

For a considerable time after the Insurrection, so unsettled was the state of the district that many families were allowed military protection, such protection consisting of an addition to the household in the shape of a soldier, who was billeted there. Robin Millar, a farmer residing in the townland of Niblock, about a mile and a-half from Antrim, had one residing with him. Notwithstanding this fact, his house was one night visited by a band of men with blackened faces, whose object was that of plunder. All the family, with the exception of Robin and his military protector, had retired for the night. When the visitors appeared, Robin called upon the soldier to do his duty, but that person proved faint-hearted, and in place of giving the attacking party a warm reception, hid himself in a recess by the fire-place—the hearths of that day allowing of this. Robin again called upon the man to come out and do his duty, but he proved deaf to Millar's entreaties. Robin therefore felt he must depend upon himself, and at once fired, when one of the delinquents fell, while the others made their escape. The man, though not killed, proved to be fatally wounded. He was carried into the house and found to be a neighbour named Hollis. Feeling he had not long to live, he revealed the names of his accomplices, who were also residents of the locality. Hollis died during the night. His companions were afterwards proceeded against, and it is conjectured that they were executed. Robin Millar was much esteemed for his courageous conduct on this occasion. (Authority—Mrs. Graham Shannon.)

How he got his 30 Guineas again.

About two years after the "Turnout," a person whose home had been invaded, and much of his property destroyed by the Yeomanry, received information as to where some of his furniture was to be seen. He accordingly induced a neighbour to accompany him, and set off in quest of it to a house some little distance from Antrim. Having arrived, he opened the door and unceremoniously walked into the parlour, where he had the great gratification of beholding a precious set of drawers, of which hitherto he could obtain no trace. Taking a key from his pocket, he at once proceeded to unlock a secret drawer, from which he took thirty guineas, his own property, deposited carefully there before the battle, but of the existence of which the Yeoman who had carried away the article was totally unaware. After he had secured his long missing treasure, he told the proprietor of the house he could keep the drawers and do as he liked with them, and at once retired. (Authority—Mrs. Graham Shannon.)

The Execution of William Orr.

Though Orr's death occurred in the year 1797, that event was connected with the movement which culminated in 1798. William Orr, of Farranshane, near Antrim, was convicted of the administration of illegal oaths on what was afterwards shown to be perjured evidence, and for which he was condemned to death. The execution was postponed from time to time, and when it drew near, according to the testimony of James Kirk, of Whinpark, who received his information from his father, Samuel Kirk, a warm Loyalist friend of the condemned man, Orr was buoyed up by the jail officials with the belief that he would not really be put to death at the time appointed for his execution, but only partially so. And by some means or other this belief was shared by Orr's relatives. Accordingly, the friends —James Kirk's father being one of them—received the body, immediately after the execution at the jail at Carrickfergus, for the ostensible purpose of burial, and then set out for Orr's late home at Farranshane. When they had proceeded a short distance only, a halt was made, and the body taken into a house, or other convenient place, and bled, which operation was expected to indicate the presence of life and restore circulation. Samuel Kirk not only witnessed the bleeding, but examined Orr's neck, and found it broken, and that resuscitation was therefore impossible. He then stated, as gently and sympathetically as he could, this conviction to the brother of the deceased, who had fondly clung to the hope of restoration, saying, "No, Jamie, he can't be revived: his neck is broken: he is dead;" when the poor fellow sank to the ground as though he had been struck with a weapon. The party then made its way to Farranshane, and the body was subsequently interred in the old burying-ground at Templepatrick.

Miscellaneous Jottings.

Either on the day of the Battle of Antrim, or the day following, many of the shops and public-houses of the town were pillaged. Law and authority being for the time in abeyance, honour and honesty were left to take care of themselves. When the United Irishmen found they had the upper hand, many of them lost control of themselves and gave way to drink, a fact which doubtless rendered the subsequent blow aimed against them much more fatal than it would otherwise have been. A man named Fisher, a draper, had his shop cleared of its entire stock of goods. Most, if not all of the public-houses were looted. Even the dead were robbed.

Though pikes are very often spoken of in connection with '98, yet only a few people are now aware of the shape and exact purposes of these weapons. The most approved pattern, modelled after a French form, appears, according to Samuel M'Skimin, to have been an instrument divided into three portions, one for striking as with an axe, another for stabbing, and another hook-shaped for pulling men off horses and cutting bridles. A modification of this, and the one I believe largely used at Antrim, was a pike consisting of three dagger-like prongs, placed at right angles to each other, and socketed so as to be capable of having a long handle inserted within it. These weapons placed the Military, when having to depend upon swords or bayonets, at great disadvantage, and were used with fatal effect upon the dragoons when attempting to dislodge the Insurgents who were massed near the church in Antrim. The pike-men closed upon them on both sides, the dragoons being practically helpless and at their mercy. Eighteen were slaughtered there.

A man named H——, living near Randalstown, was asked by the authorities who gave him information as to when he was to take up arms against the Government. Some advantage was offered him if he would give the person's name. H—— was sworn to secrecy, and so he felt he could not divulge the fact. But a bright idea struck him. He could get his housekeeper to give the information, which she did; and the house of the person from whom H—— had received the warning was at once surrounded and burned by the Yeomanry.

At Randalstown, numbers of women and children spent the memorable 7th of June in the church, which they dared not leave; and while in this sanctuary it was found that a child had died in its mother's arms.

On the eventful 7th of June, John Gourley, a thatcher, was at work on the roof of a house in the Scotch Quarter of Antrim, when he was killed by a bullet. Such an incident seems to indicate that some people could not at first have realised the seriousness of the rising, or they would not have been carrying on their ordinary occupations.

James Boyd, of Antrim, heard his grandfather say that Jack Gibb of Kilmakee, near Dunadry, whom he knew well, was a staunch United Irishman, who, after studying carefully the characters of his neighbours, also United Irishmen, solemnly declared it as his conviction that, after the rising had taken place, most of them would turn their coats and become Orangemen. The prophecy was not fulfilled with respect to Jack's neighbours; but had it been made with respect to Jack himself it would have been literally verified, for he was made an Orangeman almost immediately afterwards.

There is, in a house at Parkgate, an old table bearing a long, straight, deeply-indented mark. A tradition connected with the table is as follows:—A sergeant having been placed on guard in the house where the table in 1798 was, and being desirous of relieving himself of the weight of his musket, to which a bayonet was attached, rested the point on the table in question, and, to aid in whiling away the time, gently drew the weapon backward and forward, thus leaving "his mark" on the table, if not elsewhere.

(To be continued.)

Druidical Sacrifices in Ireland:

Were there Human Victims?

By JOHN SALMON, M.R.S.A.I.,

Author of "The Round Towers of Ireland: their Origin and Uses," &c., &c.

Si quid novisti rectius istis
Candidus imperti: si non, his utere mecum.
HORACE, *Epist.* lib. i. 6.

IT is sometimes made a charge against the pagan Irish that, like several other nations, they were accustomed to immolate human beings in their sacrificial rites. In support of this accusation, we have the names of General Vallancey, the Rev. Dr. Edward Ledwich, the Rev. Joaquin Lorenzo Villanueva, Lady Moira, Joseph Cooper Walker, Thomas Moore, the Rev. Dr. Charles O'Conor, Dr. W. K. Sullivan, Dr. Philip MacDermott, the Very Rev. Canon Smiddy, the Rev. Thomas Olden, the Right Rev. Dr. Healy, Coadjutor Bishop of Clonfert, and others. Against it, is the opinion of Professor Eugene O'Curry, Dr. John O'Donovan, Hugh MacCurtin, Dr. Sylvester O'Halloran, the Rev. Dr. John Lanigan, the Rev. Dr. Matthew Kelly, Martin Haverty, Laurence Ginnell, &c., besides the noteworthy silence of all our elder historians, such as the Four Masters, the Rev. Geoffrey Keating, Father John Colgan the Franciscan, Roderick O'Flaherty, &c.

At the outset, there is seen a preponderance in the weight of names producible for the defence: for it will be admitted that the authorities with most influence on the other side, who will be allowed to be the Rev. Dr. Charles O'Conor and Dr. W. K. Sullivan, are somewhat thrown in the shade when Professor Eugene O'Curry and Dr. John O'Donovan, specialists of unequalled experience in the study of Irish MSS., which was their life-pursuit, can be brought into court against them. It is not ignoring the due merits of any that have laboured in the same field to compare an O'Curry or an O'Donovan to

"Hesperus emongst the lesser lightes."

However, it is not contemplated to dispose of the matter in debate by merely quoting O'Curry's decision,[1] which is this, that among "the singularly positive assertions of many of our own as well as of English writers," for which there is "no ground whatever," in reference to the Irish Druids, there is "none whatever for imputing to them human sacrifices;" nor by adding that O'Donovan is on the

1. O'Curry, *Manners and Customs of the Ancient Irish*, ii. p. 228: London and Dublin, 1873.

same side. It is intended to go further, and group for analysis the various scattered scraps of evidence put forward in support of the charge by those who make it. As to the general nature of this evidence, it is twofold. It is seen, in practice, to consist of one indirect argument, and one argument that is direct. The direct argument is made up of extracts from our ancient MS. remains, considered by those who appeal to them to be clearly in their favour. For the present, the examination of these passages is deferred; they will be all produced and sifted later on. It will be the most systematic way of conducting the investigation to begin with the lowest proof offered for the charge: from that we can mount up. In other words, to clear the ground, let us deal with the indirect evidence first. It may be thrown into form in this general argument:—Druidism was the ancient religion of the Celtic nations of Gaul, Britain, and Ireland: the *Gaulish* and *British* Druids offered human victims to the gods, according to several Latin and Greek authors: hence, there is an initial presumption that the *Irish* Druids did so. It is assumed, of course, by the very nature of this reasoning, that the religious system of the pagan Irish was substantially identical with that of the Gauls and Britons. Indeed, we are directed by Dr. Healy, in a most gracefully written work, to "bear in mind what he [Julius Cæsar] says of the Druids of Gaul as well as the British Druids, because it is quite evident that the Druids of the three great Celtic nations about this period had practically the same religion."[1] His Lordship's statement, which is also that of many others, may be at once traversed. Whatever agreement in matters religious there may have been between the Druids of Gaul and those of Britain—and they were not without *some* differences—it is at least certain that *Irish* Druidism was distinct in many features from the system of either. It will be respectful to Dr. Healy not to give him a contradiction without producing the highest authority for doing so. He himself knows the weight of Professor O'Curry's great authority, and with it alone can, upon occasion, summarily extinguish critics from whom he dissents.[2] He may therefore be fairly reminded that O'Curry says that the Gaulish and British Druids "appear to have differed materially from those of our island in many of their most important observances."[3] And as to his Lordship's assumption that Julius Cæsar's description of Gaulish and British Druidism should apply to this country also, he may be put in mind of another eminent authority, whom he and every scholar respects, the erudite Dr. Lanigan, who says[4] of Julius Cæsar's narrative:—"The Druidical religion, as there explained, was far from being the same as that of the ancient Irish." So far, this is statement for statement, authority against authority, only. If, however, it can be shown that grave divergencies existed between Druidism as it prevailed in Ireland, and Druidism as it was in Gaul and Britain, it will follow that it is foolish and futile for writers to take the Gaulish and British custom of immolating human beings to the gods, and proceed to argue, from that, that the same sort of victims must have been offered up in a country in which idolatry and idolatrous practices, notwithstanding some resemblances, were, on the whole, very noticeably different from what obtained either in Gaul or Britain. This principle of reasoning being obvious and

1. Healy, *Ireland's Ancient Schools and Scholars*, p. 2: Dublin, 1893.
2. For instance, Dr. Healy says:—"If O'Curry thought this Life [the *Tripartite*] might have been of the sixth century, no philological arguments of Dr. Whitley Stokes will override his authority in that respect," p. 89. Again, "As to his linguistic reasons for asserting that the *Felire* and the *Saltair* could not have been written before the close of the tenth century, we may confidently set the opinion of an Irish scholar like Eugene O'Curry against that of Dr. Whitley Stokes, whose knowledge of Irish is purely book knowledge," p. 412.
3. O'Curry, *Manners and Customs of the Ancient Irish*, ii. p. 225: London and Dublin, 1873.
4. Lanigan, *Ecclesiastical History of Ireland*, i. p. 228: Dublin, 1829.

sure of acceptance, it remains only to begin the work of showing important differences between the Irish pagan system and that of Gaul and Britain. In doing this, we sap the argument which bases the charge of offering human sacrifices in Ireland on the practice in those two countries.

First, we turn to what Julius Cæsar writes of the Gaulish gods, it being understood that British antiquaries like Camden, Aylett Sammes,[1] and others reckon them as those of Britain also. To Julius Cæsar the attributes given to their gods by the Gauls recalled the Roman divinities: hence, he speaks of the gods of Gaul by classical names with which we are all familiar. They had native names, nevertheless. The principal deity of the Gauls, according to Julius Cæsar, was Mercury: *Deum*, he says (lib. vi. 17) *maxime Mercurium colunt.* Mercury was known to them as Teutates. Now, for the chief god of the Irish. This was Crom Cruach; but Crom had as many *aliases* as an ordinary English burglar, and his full police description, had he been "wanted," would have been Crom Cruach, *alias* Crom Cruadh, *alias* Crom Dubh, *alias* Crom Eacha, *alias* Cenn Cruaich, *alias* Cenn Croithi, *alias* Cenn Erbhe.[2] This polyonomatous divinity is styled in the Irish *Tripartite Life* of St. Patrick "the chief [or high] idol of Erinn," ⲁⲣⲟ ⲓⲟⲁⲗ ⲛⲁ heiꝛenn:[3] by the *Book of Leinster* "the king-idol of Erinn," ꝛiꝫ ⲓⲟⲁⲓⲗⲗ heꝛenn:[4] by Jocelyn, the monk of Furness Abbey, "the head of all the gods," *caput omnium deorum.*[5] In the ancient *Dinnsenchus*, Crom Cruach is stated to have been the god of every people that held Ireland till the coming of St. Patrick. I take the Irish for this from the Rev. Dr. Charles O'Conor, who does not employ the native character:—*agus asse ba De do gach lucht ro gabh Eirinn go toracht Padric.*[6] Crom Cruach, then, was undoubtedly the principal god of the idolatrous Irish, as Mercury (or Teutates) was of the Gauls and Britons. Were they alike? They are sure to have been alike, if the three nations had "practically the same religion." Let us see, then, was one the "counterfeit presentment" of the other. Statues of Mercury are familiar objects; and the Gauls, according to Julius Cæsar, had many such. Every one has noticed Mercury's winged feet; but the Gaulish Mercury, as Fosbroke observes,[7] had wings like ass's ears, often none on the feet. Had Crom Cruach wings on *any* part? Or was this great idol, like Mercury, *a representation of the human figure at all?* We have no reason whatever to think that it was. Certainly, the meaning of "Crom Cruach" suggests none, whether we suppose it to signify "the bent or sloping mound," with Dr. Todd;[8] "the bent or stooping monument," with Miss Cusack[9] (or rather the Irish scholars who assisted her); "the Heap of the Sun," with Vallancey and Dr. Lanigan;[10] "Crom of the Heaps of Stones or Cairns," with Dr. MacDermott or Professor Owen Connellan;[11] or, lastly, "the Bloody Maggot," with Professor Eugene O'Curry.[12] It is not necessary to discuss the merits of any of these derivations. They are simply referred to in

1. Camden, *Britannia*, p. 18: London, 1600. Aylett Sammes, *Britannia Antiqua Illustrata*, pp. 125–39: London, 1676.
2. O'Hanlon, *Lives of the Irish Saints*, iii. p. 582: Dublin, n.d.
3. O'Curry, *MS. Materials of Ancient Irish History*, pp. 538–9: Dublin, 1861.
4. O'Curry, *Manners and Customs of the Ancient Irish*, iii. p. 88: London and Dublin, 1873.
5. Ware, *De Hibernia et Antiquitatibus Ejus* c.v. in *A Collection of Tracts and Treatises Relating to Ireland*, i. p. 183: Dublin, 1860.
6. O'Conor, *Rerum Hibernicarum Scriptores Veteres*, i. pt. i. p. xxii., Prolegomena: Buckingham, 1814–26.
7. Fosbroke, *Encyclopædia of Antiquities*, i. p. 146: London, 1825.
8. Todd, *St. Patrick, Apostle of Ireland*, p. 128: Dublin, 1864.
9. Cusack, *Life of St. Patrick*, p. 287: London, 1871.
10. Lanigan, *Ecclesiastical History of Ireland*, i. p. 229: Dublin, 1829.
11. Connellan, *Annals of the Four Masters*, p. 271: Dublin, 1846.
12. O'Curry, *MS. Materials of Ancient Irish History*, p. 632: Dublin, 1861.

order to show that, whatever Crom Cruach *may* have been like, Crom Cruach and Mercury had *no visible features in common*. In all probability, Crom Cruach was only what he is taken for by Dr. Todd—a huge pillar stone.[1] Such stones, we know, were objects of veneration. It is unfortunate that we have no full or clear description of Crom Cruach in any of our ancient writings. The *Dinnsenchus*[2] vaguely refers to Crom Cruach as an *idol with a gold top*, surrounded by twelve stone idols: and "idol" does not necessarily imply "image." Any material object of worship, whether fashioned or not, may be an idol. The *Tripartite Life* of St. Patrick is equally disappointing, referring only in general terms to Crom Cruach, as an idol ornamented with gold and silver, surrounded by twelve other idols ornamented with brass.[3] In all this there is nothing to put us in mind of Mercury under *any* of his forms. Images of Mercury are certainly not found encompassed by twelve other idols. On the whole, then, it is not unreasonable to claim that there was no outward resemblance between Crom Cruach, the chief god of the Irish, and Mercury (or Teutates), the chief god of the Gauls and Britons.

If we pursue our investigations in another direction, Crom Cruach and Mercury (or Teutates) will not seem to be the same deities in the article of attributes. What is stated of the one is nowhere recorded of the other. According to Julius Cæsar (lib. vi. 17), the Gauls, to whom Sammes adds the Britons,[4] looked upon Mercury as the inventor of all the arts, as their guide and protector when travelling, and as possessing a potent influence over mercantile affairs and in relation to the acquisition of money. As far as I know, these special attributes are nowhere assigned to the great Crom Cruach. Crom Cruach was believed by the Irish to provide the necessaries of life. In the domain of powers, that seems to have been his department in our pagan mythology. In the *Book of Leinster* we read that Crom Cruach was besought to grant "milk and corn," bliche 7 ith[5] in return for certain propitiatory offerings, to be referred to later on. We are informed, moreover, by Jocelyn,[6] that he was thought to give oracles, *responsa dare putabatur;* and this is, substantially, all that has come down to us in relation to what Crom Cruach was accredited with by his votaries, the Irish. It seems, then, sufficiently obvious that Crom Cruach and Mercury (or Teutates) were different gods altogether. In other words, the Gauls, the Britons, and the Irish had not one and the same arch-divinity: a very considerable discrepancy in their respective theological systems, and one that certainly bodes badly for the host of reasoners who charge the Irish with offering human sacrifices on the main ground that that abominable rite prevailed among the Gauls and Britons, and that, inasmuch as all three nations belonged to the great Celtic family, it is safe to take it for granted that they were *one in religion and all its usages*.

Let us examine this assumption, the basis of our accusers' argument, in connection with another point. We turn to Julius Cæsar again. The Gauls, he tells us, worshipped Apollo. So did the Britons, according to Sammes.[7] Apollo (or Belenus, as he was called) was the Gaulish and British god of medicine. To him was ascribed, as Julius Cæsar says, the expulsion of diseases: *Apollinem morbos depellere*. Belenus was no other than that Baal or Bel

1. Todd, *St. Patrick, Apostle of Ireland*, p. 127: Dublin, 1864.
2. O'Conor, *Rerum Hibernicarum Scriptores Veteres*, i. pt. i. p. xxii.: Buckingham, 1814–26.
3. O'Curry, *MS. Materials of Ancient Irish History*, pp. 538–9: Dublin, 1861.
4. Sammes, *Britannia Antiqua Illustrata*, p. 126: London, 1676.
5. *Book of Leinster*, Facsimile, f. 213: Dublin, 1880. 7 "and" is agglutinated to ith in the MS.
6. Ware, *De Hibernia et Antiquitatibus Ejus*, in *A Collection of Tracts and Treatises Relating to Ireland*, i. p. 183: Dublin, 1860.
7. Sammes, *Britannia Antiqua Illustrata*, p. 130: London, 1676.

whom the pagan Irish are very generally supposed to have adored, though Dr. Todd denies[1] that Baal-worship prevailed in this country. It does not concern the argument in hand whether Dr. Todd is well-grounded in that opinion or not. I simply say:—The Irish either worshipped Bel or they did not. If they *did not*, they were dissenters from the Gauls and Britons in religion; and even if they *did*, a religious harmony will not be made out between the three nations: for Bel was not, to the Irish, what Belenus, the same divinity, was to the Gauls and Britons. *He was not their god of medicine.* According to the *Sanais Cormaic*, or Cormac's *Glossary*,[2] written a thousand years ago, *our* pagan "god of health," or medicine, was Diancecht, another deity altogether! Thus, on either supposition, the assumption of a grand *consensus* in religion between the three Celtic peoples, the Gauls, the Britons, and the Irish, is again brought to grief; and, in destroying that assumption, we destroy at the same time what is, with many writers, the foundation of their charge against the Irish in relation to human sacrifices, presupposing, as they do, that the Gauls, the Britons, and the Irish had the *one* system of idolatrous theology, and arguing from the Gaulish and British holocausts to the conclusion that human beings were immolated here in the same manner.

Leaving now the differences as to the gods, though more might be said upon that point, we will emasculate the argument of the writers in question by showing that the Irish idolatrous system diverged from that of Gaul and Britain on other notable matters. In Gaul, as we learn from Julius Cæsar (lib. vi. 14) and subsequent writers, the Druids carefully guarded their mysteries by not committing them to writing. In Britain they were equally watchful, according to Camden[3] and others. Not so in Ireland. Here, the Druids had their mystic books! For the proof of it, we have only to turn to the *Book of Armagh*, a manuscript penned in 807, which, venerable as it is, is but a transcript of older writings. There, we have it related that when St. Patrick and the Druid Lucetmail were engaged in a contest of signs and wonders in the presence of King Laeghaire—the Druid, it is said, by his incantations, bringing on snow and producing a thick darkness, and St. Patrick causing both to vanish—the king at length commanded them to cast their books into the water, "and him," he says, "whose books come forth uninjured we will adore." Lucetmail declined to abide by this test, alleging, we are told, that St. Patrick's God had power over water (for, says the MS., he had heard of baptism) and finally he perished by fire. St. Patrick's books, it is hardly necessary to explain, were the Holy Scriptures; Lucetmail's embodied the pagan or rival mysteries. And now to apply what we have gleaned from this narrative. When the Irish Druids had religious books and the Gaulish and British Druids *took care to have none*, was there, I make bold to ask, that happy uniformity between them in religion and all its usages that is so gravely postulated in the argument charging the Irish with human sacrifices, grounded as that argument is on the practice of the Gauls and Britons? The following, as readers may be interested in seeing it, is the passage from the *Book of Armagh* in reference to the trial by books desired by King Laeghaire. It is presented with the archaicisms in orthography and absence of punctuation characterising the venerable original:—*His autem omnibus in conspectu regis inter magum Patriciumque ait Rex ad illos libros vestros in aquam mittite et illum cujus libri in lessi evasserunt adorabimus.*[4]

1. Todd, *St. Patrick, Apostle of Ireland*, p. 414: Dublin, 1864.
2. *Cormac's Glossary*, p. 16, in *Three Irish Glossaries*, edited by Dr. Whitley Stokes: London, 1862. O'Donovan, *Supplement* to O'Reilly's *Irish Dictionary*: Dublin, 1864, *s.v.* Diancecht.
3. Camden, *Britannia*, p. 14: London, 1600.
4. *Liber Armachanus*, in the *Appendix* to Sir Wm. Betham's *Irish Antiquarian Researches*, p. viii.: Dublin, 1827.

Resuming our manifestation of striking religious contrasts in the peoples who "had practically the same religion," we have it from Pliny (lib. xxii. 1) that the wives and daughters-in-law of the Britons attended at certain sacred rites naked, their bodies dyed, he says, the colour of Ethiopians with *glastum* or woad: *quo Britannorum conjuges nurusque toto corpore oblitæ, quibusdam in sacris et nudæ incedunt, Æthiopum colorem imitantes.*[1] Did the Irish women dye their bodies? And, above all, did they go to the sacred rites naked? That they dyed thread, cloth, &c., of every conceivable hue, in pre-Christian times, there is a superabundance of ancient evidence to prove. That they stained their own persons, there is none whatever to show. Certainly not a shadow, not a shred, of any has ever been produced to raise the faintest suspicion that they, or any of them, married or single, stalked to the Druidical ceremonies in a state of nudity as their British sisters did. On the contrary, we have evidence that manifestly excludes such a thing from all likelihood. Even before we enjoyed the blessings and enlightenment of Christianity, the modesty of our females was phenomenal in its quality. For instance, we read in the *Leabhar Gabhala*, or *Book of Invasions*,[2] that Fial, the daughter of Miledh, died of sudden fright and shame when she was surprised, coming out of the river which she had been bathing in, by her husband, Lughaidh, whom she mistook for a stranger. A brief poem, in commemoration of her, said to have been composed by Lughaidh, at any rate very ancient, may be consulted by Gaedhelic scholars in O'Reilly's *Irish Dictionary*.[3] We read, too, that a pagan king of Leinster, married to one of King Tuathal Techtmhar's daughters, deceived her sister into a union with him by pretending that his wife was dead, and both pined away with grief when they discovered how shamefully they had been abused. It was to avenge this outrage that the celebrated Cow Tribute of Leinster, or *Boireamh Laighen*, was imposed, which was paid by that province during the reigns of forty Ard-righs or high-kings of Ireland.[4] The modesty of the Irish women stood, then, at a very high point of sensitiveness, and was vindicated, in pre-Patrician days in Ireland; and, judging from what has just been related of it, we may feel perfectly sure that the Irish women would *not* have exposed themselves to the common gaze, at the pagan rites, in the manner that the British did. In this respect, it will hardly be pretended that the Irish and the Britons had "practically the same religion." The superior delicacy of our fair idolators would, of itself, go far, very far, towards demonstrating that religion could not possibly have been the same in the nations concerned in such contrary examples. When the imagined religious harmony between the Irish and the Gauls and Britons is disproved on repeated trials, why should we assent to an argument practically constructed by a score of writers in this fashion:—The Gauls, the Britons, and the Irish, as Celts, had the same religion; the Britons and Gauls sacrificed human victims to the gods; *ergo*, the Irish did. Investigation shows that the major proposition in this syllogism is far from being as true as it is conveniently supposed to be; and when proved to be false, the conclusion that is drawn from it cannot follow. It is, however, thought to be so manifest that there must have been absolute harmony in matters Druidic between the Irish, the Gauls, and the Britons as Celtic peoples,

1. Pliny, *Historia Naturalis*, p. 470: Geneva, 1631.
2. Haliday's *Irish and English Keating*, p. 96: Dublin, 1811. *The Irish Version of Nennius*, p. 250: Dublin, 1848.
3. O'Reilly, *Irish Dictionary*, *s.v.* Ainbreadach: Dublin, 1817. O'Reilly, *Irish Writers*, p. xiv. Dublin, 1820.
4. Sullivan, *Introduction* to O'Curry's *Manners and Customs of the Ancient Irish*, i. p. xxxiii.: London and Dublin, 1873. MacCurtin's *Brief Discourse in Vindication of the Antiquity of Ireland*, pp. 92–3: Dublin, 1717.

that many writers of essays on Irish Druidism have simply copied into their pages whatever they could glean of the Gaulish and British Druids, and given us, as part and parcel of our sacerdotal and general religious system, a tissue of nonsense that is out of all keeping with the testimony of our own records.

Professor O'Curry's vast researches among Irish MSS. enabled him to remark that, apparently, the oak was not the sacred Druidical tree in Ireland as it was in Gaul and Britain, and that there was no veneration here for the mistletoe, as there was there.[1] The sacred trees of the Irish were (1) the yew, (2) the quicken, and (3) the blackthorn. Our Druids carved their mystic Oghams on pieces of yew, and their "wand of divination," as O'Curry says, "was formed from the yew, and not from the oak, as in other countries."[2] It was "oftener from oaken boughs," writes Dr. Healy.[3] But, for this, his Lordship, who knows all about the sacredness of the yew from O'Curry, withholds his authority. It is indeed regrettable that, in his Lordship's able and eloquent book, authority is so parsimoniously given, throughout, as it is. Where he offers no evidence, Dr. Healy cannot be preferred to an Irish archæologist like the lamented Professor O'Curry, who has ever and always an old Irish MS. at his back, the case in point being no exception.

The sacredness of the yew, to the exclusion of the oak, is made more manifest by the fact that stealing, breaking, or defacing household conveniences made from that tree "came," as O'Curry remarks,[4] "within the range of the criminal law, which injury to similar articles manufactured from any other native wood did not." It is noteworthy, moreover, as collateral evidence in the same direction, that the tree remained a favourite here after Christianity was introduced. Yew trees are mentioned in connection with the names of saints. We read of St. Patrick's and St. Kevin's. The yew, too, was planted about our first churches, and its wood was often employed in reliquaries, like the *Domnach Airgid*.[5]

It is not denied that there were resemblances between the Druidism of the Irish and that of the Gauls and Britons. It *is* contended that the respective systems were not generally harmonious. As Dr. O'Brien remarks, in his *Irish Dictionary*, "the primitive traditions" were "better preserved" here.[6] Our investigations could be very considerably extended, if necessary; but looking back upon them as far as they have gone, it is forcibly borne in upon the mind that there was not at least that amount of uniformity in matters religious between the three nations, Celts though they were, that would justify us in arguing from any particular item of the Gaulish or British system to the assumption that the same, as a matter of course, will hold true of this country, without independent evidence. Indeed, on an extended view, it could not fail to be remarked as amusing how far facts would go to build up this, as, on the whole, an equally safe, if not safer principle of reasoning—so and so was customary in Gaul and Britain; conclusion, in Ireland it *was not!* It will certainly not lead to a greater crop of errors than the other principle will. It could be shown to hold on at least a score of matters, were there any occasion to develop them. It will be seen to do so, which is very much to the point, in reference to the class of human beings of whom

1. O'Curry, *Manners and Customs of the Ancient Irish*, ii. p. 226: London and Dublin, 1873.
2. O'Curry, *Manners and Customs of the Ancient Irish*, ii. pp. 193, 194, 227: London and Dublin, 1873.
3. Healy, *Ireland's Ancient Schools and Scholars*, p. 3: Dublin, 1893.
4. O'Curry, *Manners and Customs of the Ancient Irish*, iii. p. 57: London and Dublin, 1873.
5. Petrie, *Round Towers of Ireland*, p. 64: Dublin, 1845. Reeves, *Ecclesiastical Antiquities of Down and Connor and Dromore*, p. 118: Dublin, 1847. Healy, *Ireland's Ancient Schools and Scholars*, p. 435: Dublin, 1893. Joyce, *Origin and History of Irish Names of Places*, i. p. 512: Dublin, 1883. Petrie, *On the Domnach Airgid*, in the *Transactions of the R. I. A.*, xviii. pt. i. p. 15: Dublin, 1838.
6. O'Brien, *Irish Dictionary*, Preface, p. xlvi.: Paris, 1768.

the Gauls (and the Britons closely resembled them) made their sacrificial victims. For example, the Gauls sacrificed their captives to the gods, θύειν τοῖς θεοῖς τοὺς αἰχμαλώτους, as Athenæus, a Greek author, relates (lib. iv. 51); and Julius Cæsar (lib. vi. 19) speaks of them as immolating slaves at the owner's funeral pyre. Did the Irish devote captives and slaves to the gods? Manifestly, they did not. They brought St. Patrick here as a captive. They kept him above six years as a slave. Was St. Patrick sacrificed to the gods? The present writer is one of those who never heard that he was. But, surely, he must have been, when the Gauls and the Irish had "practically the same religion!" And thousands of others, *tot millia hominum*, as he says himself in his *Confession*,[1] were captured with him by the Irish at the same time. Were *they* sacrificed? St. Patrick, writing towards the close of his long career in Ireland, when he had become thoroughly acquainted with all our forefathers' rites, never hints that they were, or that the Irish had any such custom. Of his and their captivity he speaks as what they mutually deserved for neglecting God, he says, and the Divine laws, and for disobedience to their pastors. It was a visitation on one and all brought about by the anger of God, to use his own expression; but he altogether omits to say that his companions, or many of them, must have lost their lives for their sins, in a country where the captive and the sacrificial victim were identical; yet, as he is so explanatory over their united captivity, we should naturally expect him to have alluded to this, had the immolation of captives in sacrifice been the custom of the Irish. In short, St. Patrick gives us no reason to imagine that worse happened them in Ireland, or *could* happen them, than happened himself, namely, that they were sold to slavery. And if they were, it is to be stated that, in pagan Ireland, the bondman could look forward to eventually gaining his freedom; for here, as we know from the ancient *Second* and *Fourth* Lives of St. Patrick, and also from the *Tripartite* Life, the slave became free in the seventh year of his bondage unless—mark what follows—he consented to serve longer. From this, in all its bearings, it is an invincible conclusion that the Irish serf ran no risk of being sacrificed to the gods—for, *who would have renewed his term, with that to dread as the probable or possible result of his condition?* In the Latin *Tripartite* Life the Irish custom of liberating slaves in the seventh year of captivity is mentioned as follows:—*Gentilis enim ille populus solebat servos septimio servitutis anno manumissos libertate donare, nisi sponte velint amplius servire.*[2]

The Gauls, too, took their victims from the criminal classes. According to Diodorus Siculus (lib. v. 32) they reserved their condemned criminals for five, or, as some say, three years, in order to have a grand holocaust; and Julius Cæsar (lib. vi. 16) relates that the victims were burned in a huge colossus of osiers woven together in the human form. There is a plate of this colossus, in a rare book in the writer's possession, the *Britannia Antiqua Illustrata* of Sammes. Of so remarkable a structure there is no trace here. Irish records are silent regarding it, or anything like it. Nor, is there any proof that the Irish held over their condemned criminals for five years, or three years, for any purpose, sacrificial or otherwise. Swift punishment seems to have been the motto of the old Irish. Disturbers of the great *Feis* of Tara, such as the thief, the brawler, &c., met instant death:—

> "Gold was not received as retribution from him
> But his soul in one hour——"

1. *Sancti Patricii Confessio*, in *Appendix* to Sir Wm. Betham's *Irish Antiquarian Researches*, p. xlix.: Dublin, 1827.
2. Lanigan, *Ecclesiastical History of Ireland*, i. p. 147: Dublin, 1829.

Ni ʒeab̃ta óꝛ i ꝛann uaiḋ
Ac̃t a anam ꝛe haonuaiꝛ—

says Eochaidh O'Flynn in the tenth century, describing what Tara had been in the days of its splendour.[1] He does not add that they were victims, due to the gods. In pre-Patrician times, Irish murderers were torn limb from limb by four wild horses.[2] St. Patrick, however, mercifully modified our laws by extending *eric*-fine to murder. In that ancient digest of our legislation, the *Senchus Mór*, in the revision of which our Apostle was concerned with two other Bishops, three Kings, and three Brehons, we read that the pre-Christian law in Ireland was, "a foot for a foot, and an eye for an eye, and life for life," coꝛ i coiꝛ, ocuꝛ ꝛuil a ꝛuil, ocuꝛ ainm i n-anm.[3] It is not hinted, however, in the *Senchus Mór*, that criminals, put to death before St. Patrick's time, suffered as victims to the gods. Had they been victims, some reference to the fact would hardly have been omitted, considering the enormity of such sacrifices, more especially as the ancient *Introduction* does not fail to mention[4] that St. Patrick abolished the idol-offerings made by the poets, which were of a much less heinous nature, as it is not pretended there that those idol-offerings were human beings.

1. Petrie, *History and Antiquities of Tara Hill*, p. 31: Dublin, 1839. Haliday's *Irish and English Keating*, p. 330: Dublin, 1811.
2. MacCurtin, *A Brief Discourse in Vindication of the Antiquity of Ireland*, p. 96: Dublin, 1717.
3. *Senchus Mór*, i. p. 9: Dublin, 1865.
4. *Senchus Mór*, i. p. 45: Dublin, 1865.

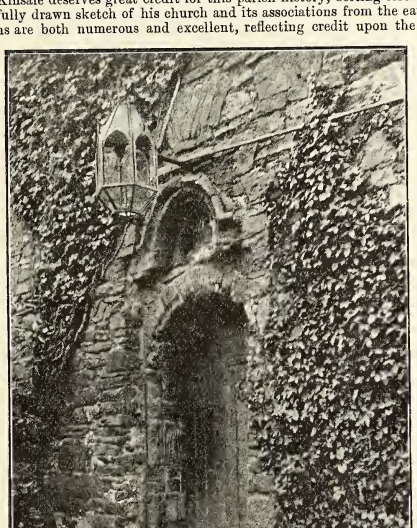
(To be continued.)

Reviews of Books.

Publications having any reference to Ulster matters will be reviewed in this column.

S. Multose Church, Kinsale: As it was, as it is, and as it ought to be. By the Rev. J. L. Darling, A.M. Guy & Co., Ltd., Cork, 1895. Price 2/-.

The Rector of Kinsale deserves great credit for this parish history, setting forth, as it does, a full and carefully drawn sketch of his church and its associations from the earliest times. The illustrations are both numerous and excellent, reflecting credit upon the publishers.



DOOR AND NICHE IN S. MULTOSE CHURCH.

The grave slabs are particularly interesting and numerous, showing that the old Church of S. Multose must have been of importance in mediæval times. The opening of the niche which reveals the patron after an incarceration of three hundred years, will in part com-

pensate for the vandalism of the Ecclesiastical Commissioners who modernised the building in 1835, whereby much of the beauty of the original structure was destroyed. We trust the Rector's present efforts at restoration will be successfully crowned, and his church made worthy of its early history.

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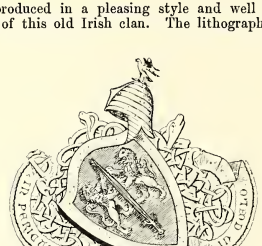
Some Historical Notices of the O'Meaghers of Ikerrin. By Joseph Casimir O'Meagher, M.R.I.A. London : Elliot Stock.

This family record is produced in a pleasing style and well illustrated, setting forth the pedigree and doings of this old Irish clan. The lithographs of the Irish regiments



O'Meagher.

on the Continent are quite a feature, and serve to show the very prominent part taken by Irishmen in the wars of Europe after the Capitulation of Limerick. This brochure is not only a family history of value, but contains much general information, and a copious list of references.

* * * * *

The Poetry of Sir Samuel Ferguson. A lecture on the above subject was written by the late Hon. Roden Noel, and read by Miss Hickey, in the Leinster Hall, Dublin, on the 14 January last—Lord Plunket, Archbishop of Dublin, presiding. The lecture was fully reported in the Dublin papers of next day, and for some time subsequently considerable discussion took place in one of them regarding the position of Sir Samuel Ferguson as a poet. Anything relating to Sir Samuel Ferguson is full of interest to Belfast people, whose townsman he was ; and although his merits have never been popularly recognised, yet, with time, they necessarily must, and then the sweetest of our Ulster poets will take his place in the affections of our people, and his romantic historical stories be familiar to everyone.

Why should not "Corby MacGilmore" be better known than "Guy Mannering," and the "Wet Wooing" than "East Lynne"? They are filled with the most entrancing romance and local incident, so that every Ulster schoolboy should be able to say he has read all the *Hibernian Night's Entertainments*, and if he has not done so, he should admit it with shame. Sir Samuel was doubtless a greater poet than a novelist, and his poetry appeals to a larger number, yet we should never forget that his crown of genius was a dual one.

It is well the great English Valhalla does not hold the dust of our Ulster poet—no, he sleeps his last sleep on an Antrim hillside, surrounded with those historical associations which he loved so well ; within sight of the great Royal Fort of Rathmore of Moylinne, once sacked by a Bruce, now "tilled by a Saxon churl," and beneath the shadow of Dunagore. In this respect his wish was granted, for did he not sing—

"Yet hold not lightly home, nor yet
The graves on Dunagore forget"?

The Revival of Irish Music. One of the most admirable effects of the present Irish Literary Revival is the initiation of a National *Feis* or musical festival, as there is no reason why the Kingdom of Ireland should be behind the Principality of Wales in this respect. The names of the committee of inauguration are a sufficient guarantee for its success. To encourage the taste for Irish music, and to place before the public in the best possible manner our old National airs, are surely objects worthy of our best encouragement. In connection with Irish music, it may be mentioned that harp-playing, in the hands of Owen Lloyd, a skilful performer of ancient airs, was the principal feature at a meeting of the Celtic Class of the Belfast Naturalists' Field Club on the 26 March last. It is over 100 years since such delightful harp-music was heard in Belfast.

* * * * *

Society for the Preservation of the Irish Language. The Report of this Society for the year 1894 is a most encouraging one. It speaks of the numbers of those acquainted with the language as on the increase, both in teachers and scholars, in the National Schools, also in those going in for the Intermediate Examinations; whilst there has been a very large sale of the Society's books. Favourable reference is also made to the Celtic Class in the Belfast Naturalists' Field Club. Truly everything points at last to the retention of our tongue amongst our people, whilst the knowledge of it is considered one of the most delightful acquirements, instead of a badge of inferiority and ignorance.

"For the sound of the sweet old language
Has a music all its own,
And it speaks to the heart with a wondrous power
To other tongues unknown.

"None in love can match its sweetness,
None in scorn with it compare;
There is none so keen in sorrow;
There is none so grand in prayer."

* * * * *

The Story of Early Gaelic Literature (New Irish Library). By Douglas Hyde, LL.D. London: T. Fisher Unwin; Dublin: Sealy, Bryers & Walker. Price 1/- and 2/-.

This is the sixth volume of the New Irish Library, and perhaps the best. Within its pages is contained a popular and interesting account of the early literature of Ireland, treated in a way that has never been tried before. The wealth of history and romance stored away in our ancient MSS. has been at last opened up to the popular mind, and a goodly appearance it makes.

Dr. Hyde conclusively proves that we have a classic literature of ancient date equalled by few of the great historic tongues of the world; and he exhorts one and all to study Irish literature, and to study it in the original. King Alfred was an Irish scholar, and when leaving Ireland wrote a 60-line poem in its praise; of Ulster he says—

"I found in Ulster, from hill to glen,
Hardy warriors, resolute men,
Beauty that bloomed when youth was gone,
And strength transmitted from sire to son."

There is a very interesting account of an Ulster Prince called Bricrin, whose chief delight was in setting other chieftains at variance, in which occupation, like some moderns, he seemed quite an adept.

The following verses are attributed to Ossian:—

"The cry of the eagle of Assaroe
O'er the court of MacMorne to me is sweet,
And sweet is the cry of the bird below,
Where the wave and the wind and the tall cliff meet.

"Finn MacCoul is the father of me,
Whom seven battalions of Fenians fear;
When he launches his hounds on the open lea,
Grand is their cry as they rouse the deer."

The clever author of the *Love Songs of Connacht* has well maintained his reputation in his latest work. He has treated in a clever, instructive, and popular manner a subject only too little known, and the study of which he is so anxious to encourage.

CASTLE PLACE, BELFAST.

Historical and Descriptive Guide to Belfast. By John Vinycomb, M.R.I.A. Marcus Ward & Co., Ltd., Belfast.

Of the many guides to Belfast and the North of Ireland, this is certainly the best and most tasteful. All the information contained within its folds has been most carefully compiled and brought up to date. The early history of the town has been skilfully touched upon, and all the important points in its history referred to. The numerous illustrations are quite in keeping with the text, being expressly made for the book, consisting of fine reproductions of direct photos of the principal places of interest in the city, and what has recently become so popular in Belfast publications—historic pictures—made from old drawings, and what still survives of ancient structures, skilfully enhanced by incidents from the text. No visitor or admirer of Belfast should be without this dainty little book. The printing and general appearance reflect great credit on the publishers.

* * * * *

A Book of Irish Verse: Selections from Modern Writers. By W. B. Yeats. London: Methuen. Price 3/6.

This is a dainty book, "only a little for English readers, and not at all for Irish peasants, but almost wholly for the small beginning of that educated and national public, which is our greatest need and perhaps our vainest hope;" to use the editor's own words.

The selection is made with taste and care, many of the best Irish poems of the last two centuries being given, whilst the introductory preface is good reading, piquant and full of force. The reference to "Moore's excellent drawing-room songs, pretty with a prettiness contraband of Parnassus," is perhaps severe, and the same may be said of Swift being "an Irishman by the visitation of God." Sir Samuel Ferguson, Ulster's great poet, is well represented, and his well-known poem, "The Vengeance of the Welchman of Tirawley," is called the best Irish ballad, and his "Conary," that great battle-piece in blank verse, the best Irish poem of any kind, which is only a just meed of praise to our townsman. William Allingham is placed in his proper niche as a great poet, and several of his poems are given, including the popular "Winding Banks of Erne." If it requires a Dominican's habit, a cloister, and a breviary to properly appreciate the writings of Aubrey de Vere, we are afraid his beauties will remain a sealed book to most of us. This, the latest of Irish anthologies, savours strongly of the editor's likes and dislikes, but is nothing the worse and all the more interesting on that account.

Notes and Queries.

This column is open to readers desirous of obtaining or imparting information on questions of interest and obscure points of historical lore relating to the district.

King William's Army.—In Benn's *History of Belfast*, vol. i., page 173, there is reference made to "a picture said to be extant, though not procurable, showing the tents of King William's Army extending in the direction of the Falls and Malone." Can any reader furnish information regarding it?

J. J. MARSHALL.

Saint Mac Erc.—In the *Post-Chaise Companion through Ireland*, there is a mention, at p. 87, of St. Eirc, the first Bishop of Slane, who was converted by St. Patrick, and died November 20, 514, in the 90th year of his age;" and of "the hermitage of Eirc, which lies south of the town near the river."

Is this the same person as St. Mac Erc who is connected with Donaghmore (Diocese of Dromore), five miles north of Newry, in the County Down, as mentioned by Bishop Reevcs in his *Ecclesiastical Antiquities of Down, Connor, and Dromore*, page 3?

Dr. Reeves quotes the Martyrology of Ængus as follows:—"Bronachia filia Milchonis, filii Buani, apud quem S. Patricius in servitute tenebatur, materfuit S. Mochay Ændromeuris de Loch Cuan, S. Columbani Muliun de Doire Chaochain in Dalrieda, et S. Macercii Episcopi de Domnachmor muige-Cobha."

And he gives in the Calendar appended to the volume, at the 6th of July, the entry, "S. Mac Earca, bishop of Domnach-mor." This would make the County Down Saint distinct from the Meath Eirc, if the *Post-Chaise Companion* statement be correct.

REV. H. W. LETT, A.M.

Old Local Coins and Medals.—Examples of any so-called trade tokens issued by Ulster merchants, and also medals struck for schools, farming societies, &c., sent to the undersigned editor, would be identified if required, and, if of sufficient interest, illustrated in the Journal.

R. M. YOUNG, Ed.

Owen Roe O'Neill.—The Rev. W. T. Latimer's doubt as to whether Owen Roe was grandson or great grandson of Matthew, Baron of Dungannon, is satisfactorily settled in Friar O'Mellan's unpublished *Journal*, a translation of which from the Irish is about to appear in *Old Belfast*, edited by R. M. Young. By O'Mellan, Owen Roe is described as "Owen MacArt" [*i.e.* son of Art], "son of Ferdoragh." In being Ferdoragh's grandson, he was Matthew's grandson; for the Matthew, Baron, of the *English*, was no other than the Ferdoragh, Baron, of the *Irish* and the Irish annalists (see Connellan's *Four Masters*, p. 446: Dublin, 1846, and O'Donovan's *Four Masters*, vol. v., pp. 1562–4: Dublin, 1856). Confusion has been created by writers mistaking Owen Roe's father, making Owen the son of Art *Oge*, instead of, simply, Art. Had he been the son of Art *Oge*, he would certainly have been Matthew's (*i.e.* Ferdoragh's) great grandson. But then O'Mellan, who, as Sir Phelim's chaplain, was acquainted both with Owen Roe and his history, would have described him differently, and the pedigree would have been as follows:—"Owen, son of Art Oge, son of Cormac, son of Ferdoragh," *i.e.*, Matthew, Baron of Dungannon. O'Mellan, however, neither calls Owen's father Art *Oge*, nor says that Owen's father was Cormac's son. He states that Owen's father was Ferdoragh's own son.

JOHN SALMON.

Burns and County Antrim.—The Rev. George Hill is slightly mistaken when he states that Burns (see Part II., p. 149), "never referred to this country except in the following passage from 'Death and Dr. Hornbook,' &c." In "Shelah O'Neil" Burns also mentions Ireland:—

> "For she scolded, she fisted, O then I enlisted,
> Left Ireland, and whiskey, and Shelah O'Neil."

Besides, he has several references to Irish music. See his letter to G. Thomson, August, 1793, with "Had I a Cave;" also another to the same, which is one of those dated September, 1793; another, September, 1794; an undated one, with "Farewell thou Stream;" and one dated 17th February, 1796. In his "Remarks on Scottish Songs and Ballads," Burns mentions what he describes as "a well-known tune and song in the North of Ireland, called the Weaver and his Shuttle, O;" and of "Gramachree" he says, "the

song is Irish." Writing to Thomson, with "Can'st thou leave me thus, my Katy," he informs him that he composed it in two or three turns across his room, "and with two or three pinches of Irish blackguard"—one of our celebrated snuffs. So much for Burns's references to things Irish. The question whether Burns ever was in Co. Antrim is in this position: it can be no more *dis*proved than it can be *proved*. There is no real evidence either way. Hence, the tradition referred to may pass for whatever it is worth. The visit of the County Antrim and County Down men to Burns does not weaken that tradition; it rather strengthens it, if anything: for that compliment might easily have been the suggestion to Burns of a return visit to a part of Ulster where there were very many of Scotch descent, his warm admirers. That the trip is not recorded anywhere is negative evidence against its having taken place; but then, on the other hand, have *all* Burns's little "sprees" been registered by himself or his biographers, with the day and date, the when and the where? Is every individual nook of Scotland that ever he was in, known and noted?

JOHN SALMON.

Bishop Averill.—John Averill was only son of Nicholas Averill, of Coleraine, and his wife Isabella Edgar, sister of William Edgar, of Dublin.

The family had a grant of lands in the County of Tyrone in 1641. They also held lands at the City of Armagh and in the County of Derry.

Nicholas Averill made his will on 13 January, 1720. It was proved in the month of June following. He mentions therein his son John; his nieces, Sarah Gage and Mary Olpherts; his nephews, John and Nicholas, sons of Henry Averill; and his brother-in-law, William Edgar.

John Averill, his only son, was educated at Trinity College, Dublin, and graduated B.A., Vernis, 1734, and M.A., Æstivis, 1737. He matriculated as a Pensioner, 24 April, 1729, aged 19, son of Nicholas, Merc., born at Coleraine, Co. Derry, and educated under Master M'Mullen, in Dublin. His College tutor was Dr. Gilbert, Vice-Provost. He was admitted to Deacon's Orders at Ardbraccan, 23 December, 1744, by Dr. Henry Maule, Bishop of Meath, and ordained Priest at the same place, by the same Prelate, 6 October, 1754. Where he spent this interval of nearly ten years, I find not. In 1765 he became Prebendary of Tynan, in the Cathedral Church of St. Patrick, Armagh, and was also made Dean of Emly. In the following year (1766) he was appointed Dean of Limerick. On the death of Dr. James Leslie, Bishop of Limerick, Ardfert, and Aghadoe, Dean Averill was nominated as his successor. He was consecrated in Christ Church, Cathedral, Dublin, on the Feast of the Epiphany, 6 January, 1771, by Arthur [Smyth], Archbishop *of* Dublin, John [Oswald], Bishop of Raphoe, and Denison [Cumberland], Bishop of Clonfert and Kilmacduagh. His tenure of these Sees was a very brief one. The Bishop died at Ennismore, Listowel, Co. Kerry, while engaged in a diocesan visitation, 14 September, 1771, and was interred in the Cathedral of St. Mary, Limerick. A memorial tablet, thus inscribed, is inserted into that of Bishop Bernard Adams, on the south wall of the choir. See *Cotton's Fasti*, i. 390.

"Hic jacet Recte Rev. Joannes Averill, D.D., Episcopus Limericensis.
Obiit 14th Sept^{bis}, 1771, Ætatis 58.

Cujus si in Deum pietatem, in Regem fidem
In Ecclesiam amorem, si in æquales liberalitatem
In omnes spectes benevolentiam,
Vix ætas ulla tulit parem, nulla superiorem!

Though Averill's dust thus humbly here is placed,
By no proud monument or titles graced,
Yet shall he live when Kneller's tints shall fade,
And sculptured trophies moulder in the shade,
The saint-like character his life imprest
Is stamped indelibly on every breast;
And where the Muse's voice appears too weak,
The poor, the fatherless, the widows speak."

A portrait in oils of Bishop John Averill remains (in the Entrance Hall) at Bellarena, Co. Derry. A sister of his is said to have been mother of the Right Honourable Francis Andrews, LL.D., Provost *of* Trinity College, Dublin, 1758–74.

Some particulars about the family of Averill may be found in the *Life of the Revd. Adam Averell*: Dublin, 1848. (Born 1754, died 1847.)

In the description of the Bishop's monument given in this work, two additional lines of the inscription thereon are thus recorded—

"Si in æquales comitatem
In Egenos Liberalitatem."
In omnes, &c.

REV. W. REYNELL, B.D., M.R.I.A.

Miscellanea.

"IRISH CHURCH MUSIC." (See p. 132.)

By John Salmon.

SIR ROBERT STEWART, in his remarks on the above subject, would not have singled out "sleeping stark naked" as characteristic of *Ireland's* barbarism in "the 14th and 15th centuries," had he ever made a study of mediæval manners; for, even in the favoured countries that *could* boast of having "written music" (which we were too barbarous to have)—that is to say, England, France, Spain, &c.—it was the custom for all ranks in the middle ages to retire to rest perfectly garmentless. I suppose it would have astonished Sir Robert Stewart had he been told that even in Italy, the home of music and all the arts, the same custom prevailed in the best society. For proof, let any one see a certain tale in Boccaccio's *Decameron* (Giornata Seconda, Novella ix., tomo i., p. 283; Venezia, 1813). The universality of the practice, strange as it may seem to us, is made plain, for many centuries, in all European nations, by numberless MS. illuminations, and copious allusions to it in mediæval writings. Those who have any curiosity about evidence of this all but invariable custom can find it, for the very period Sir Robert speaks of, in the illustrations to Fosbroke's *Encyclopædia of Antiquities* (vol. i., pp. 228-29; London, 1825), to Wright's *Archæological Album* (pp. 48, 89; London, 1848), to the same author's learned *History of Domestic Manners and Sentiments in England during the Middle Ages* (pp. 258, 334, 400, 407, 411; London, 1862), to Paul Lacroix's *Les Arts au Moyen Age* (p. 515; Paris, 1869), to his *Vie Militaire et Religieuse au Moyen Age* (pp. 253, 379; Paris, 1873), and his *Sciences et Lettres au Moyen Age* (pp. 165, 230, 287, 423; Paris, 1877). These illustrations are very conclusive, and are all reproductions from miniatures in old MSS. Even kings and queens are shown taking their rest in the manner attributed to the Irish by Sir Robert, with the implied suggestion that *this* country *had the monopoly of the custom*. In two of the illustrations referred to, guests at a mediæval hostelry are seen getting into bed devoid of covering. As Wright says:—"When a nightgown was worn, it is almost always mentioned as an extraordinary circumstance, or some special reason is given for it." (See his *Archæological Album*, pp. 89, 90.) As late as the sixteenth century the practice must have been very general in France, judging from one of the illuminations to which I have given a reference, representing a Paris hospital scene. And, for the England and Spain of the same comparatively modern period, see, respectively, a quotation from Armin's "Nest of Ninnies" in Halliwell's *Dictionary of Archaic and Provincial Words* (vol. ii., pp. 569-70; London, 1889), and a passage in Aleman's *Aventuras y Vida de Guzman ae Alfarache* (p. 124; Madrid, 1829). Even yet, it is a custom not quite extinct with a certain class, on the Continent particularly.

"Ploughing by the tail," which Sir Robert mentions as another instance of our barbarism, was no doubt objectionable. However, it should be added, in mitigation, that the old Irish ploughs were only wooden constructions at the period he refers to, and comparatively light, and that they were drawn by six horses.

Sir Robert is amusing when he gravely states that our language was "lost" in the 14th and 15th centuries. This is rank nonsense. Irish "lost" at a time when every Irish man, woman, and child spoke it!

ANCIENT CANOE FOUND NEAR LOUGHBRICLAND. (See p. 154.)

By Rev. H. W. Lett, A.M.

Dr. Crossle, of Newry, has very kindly sent me the following extract, which is most valuable, as it corroborates the tradition related to me about the existence of a crannoge in

Lisnagonnell bog. It also mentions the finding of another "curiosity" at the "island," which I had not previously heard of:—

Newry Telegraph, 4 Aug., 1826.

"On Tuesday last, a labouring man, in cutting peat in a moss in the townland of Lisnagonnell, near Loughbricland, discovered, about a foot below the surface, a cot or ancient fish boat in a tolerably good state of preservation. It is about 15 feet long, 3 feet in depth, and 3 feet in breadth, formed out of a solid piece of oak; and lately, in an artificial island in the same bog, was discovered what appears to have been the head of an ancient Irish brass trumpet. The boat is at present in the possession of John M'Keag, Lisnagonnell."

PORTAFERRY, 1756. (See p. 157.)

By JOHN SALMON.

Portaferry had been, before this date, a still more important shipping port. In 1744, Harris, in his *Antient and Present State of the County of Down* (p. 45), says:—"Heretofore, a pretty brisk Trade was carried on in this Place, and between 30 and 40 Ships belong'd to its Port: but now there are scarce two: many having been unfortunately lost: which, with the Influence *Belfast* and *Newry* have upon the Commerce of the Place, have much diminished the Trade of it, &c."

It must have been a well-to-do town in 1769 when it sent £200 to help the Corsicans in their struggle under General Paoli. In the *Monthly Chronologer for Ireland*, which appears in the May number of the *Gentleman's and London Magazine* for 1769 (p. 318), I find the following:—"At Portaferry, a subscription was made, amounting to 200*l.*, in aid of relief of the distressed families of Corsica, who, deprived of the natural dependence of a father and a husband, &c."

DESCRIPTION OF THE FLAX PLANT, 1727.

By R. M. YOUNG, EDITOR.

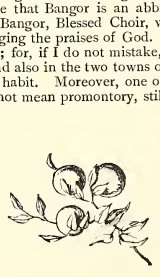
The following curious description of the flax plant is given in Dr. Caleb Threlkeld's *Synopsis Stirpium Hibernicarum* (Dublin, 1727), the earliest printed Irish botanical work, and now rarely to be met with.

"*Linum Sylvestre Tenuifolium*, *Linum Sylvestre Anguistifolium foliis varioribus*, *flore est caeruleo*, *reperitur & albo*, *Gerard Em.* 558, in Irish called Lion na m'ban Sioith. Infused in *White Wine* all Night, or in a Decoction, it strongly purges serose Humours, and of late in great request among the Vulgar, and commended against *Rheumatick Pains* and *Dropsy*. Linc is next to Bread, Corn, and esculent Roots for its usefulness; and tho' a small Plant, it would require a just Volume to explain it. Our Books, our Beds, our Heads, nay, even this paper and print, proclaim its merit, the Oyl serves not only for a Medicament, but *Painters*, *Statuarys*, and Printers all covet it, so that an abridgment of its Vertues would exceed my Intention of abridging: The Wisdom of our Parliament deserves the greatest encomiums, for encouraging the *Linen Manufacture* in this Kingdom." Threlkeld gives some references to plants procured in Co. Down and elsewhere in Ulster. He mentions also Sir Arthur Rawdon's orchard, at Moira. A future article will be given on Old Irish Herbals in this Journal.

BANGOR—*BEANCOR*.

P. O'RYAN, *Professor of Modern Languages*, St. Mary's College, Valbenvite, St. Etienne, Loire, France.

I had always believed that Bangor meant in English, "Blessed Choir," and I am still of that opinion. It seems to me that Bangor is an abbreviation of the two Irish words, "Beannuighe Corra," *Beancor*, Bangor, Blessed Choir, with reference to the monks, who devoted much of their time in singing the praises of God. I cannot think the first syllable is derived from *ban*, white or fair; for, if I do not mistake, it was the Cistercian monks who were in Bangor in Co. Down, and also in the two towns of that name in North Wales, and these monks do not wear a white habit. Moreover, one of the Welsh Bangors is an inland town, and therefore the word cannot mean promontory, still less Curlew Head, as the curlew seeks only marshy places.



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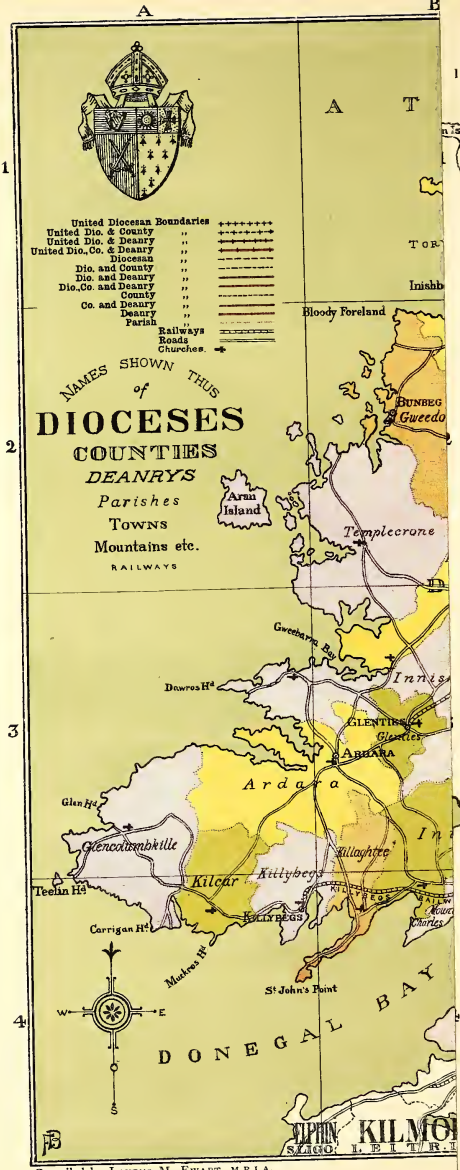

Compiled by LAVENS M. EWART, M.R.I.A.

"The Estate of the Diocess of Derry."

COMPILED BY

DR. GEORGE DOWNHAM,

BISHOP OF THAT SEE—1616-34.

From the Original MS.—intitled, "The Ulster Visitation Book, 1622," preserved in the Library of Trinity College, Dublin. With an attempt to trace the succession of Clergy in the several parishes.

BY WILLIAM ALEXANDER REYNELL, M.A. & S.T.B., M.R.I.A.,
From 1867 *to* 1873.
Incumbent of Carrick, Diocese of Derry.

PART II.

The Deanry of Mobey.

THE Church of Donaghkiddy hath sufficient walles, but is uncovered. Donaghkiddy.

The Incumbent is ROBERT SEMPILL, M^r^ of Arts, an honest man and a preacher.

The valuation in the King's Books is xx^li^, wch is the third of the cleare value.

There are three townlands of glebe, upon one whereof there is a stone house or Castle, formerly built.

The Incumbent is resident, and dischargeth the Cure in his owne person.

2. The Church of Leakepatrick remayneth uncovered. Leakepatrick.

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The valuation in the King's Books is xvi^li^, wch is about the third part of the cleare value. The vicesima is xvi^s^.

3. The Church of Camos is ruined. Camos juxta Morne.

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This parish being small, and ye town of Strabane built in the confines thereof, I united, in ye former Incumbent's time, these two parishes, and thinke them fitt to be united, the rather bycause there is a fayre church begune by the late Earl of Abbercorn intended to serve for these two contiguous parishes; howsoever, that building of the church wth ye death of the Earl, hath ceased.

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Compiled by LAVENS M. EWART, M.R.I.A.

Scale—Eight miles to one inch.

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PARISHES MAP OF THE UNITED DIOCESE OF DERRY & RAPHOE

Illustrating "THE ESTATE OF THE DIOCESS OF DERRY," by the Rev. Wm. Alex. Reynell, B.D., M.R.I.A.

[Printed by Marcus Ward & Co., Ld.

The Parishes comprised in "The Estate" are underlined in red.

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This parish being small, and ye town of Strabane built in the confines thereof, I united, in ye former Incumbent's time, these two parishes, and thinke them fitt to be united, the rather bycause there is a fayre church begune by the late Earl of Abbercorn intended to serve for these two contiguous parishes; howsoever, that building of the church wth ye death of the Earl, hath ceased.

There are two townelands of glebe belonging to these two parishes, but the Incumbent hath not built on them, because he dwelleth in the Towne of Strabane, where he is resident and dischargeth the Cure.

Clonly. 4. The old Church of Clonley is ruined, but instead thereof a fayre new church is to be built in ye Towne of Luifford, ye foundation whereof is already layd by the Executors of Sr Richard Hansard, K^t^.

The Incumbent is THOMAS TURPIN (before mentioned in the State of the Chapter), an honest man and a good preacher, and given to hospitality.

The valuation in the King's Books is xx^li^, wch is about half the true value; the vicesima is xx^s^.

There be 90 acres of glebe allotted to this Church, but detayned from the Incumbent by ye Lo: Bishoppe of Rapho, as lying within his diocess in ye neighbouring parish of Taboyne.

The Incumbent is resident, living in the town of Lifford, having no house nor glebe within his parish belonging to his benefice.

Donaghmore. 5. The Church of Donaghmore is much decayed, having neither roofe nor good walls, saving that the Inhabitants have covered one end of it, and made it fitt for divine service.

The Incumbent is the sayd THOMAS TURPIN.

The valuation in the King's Books is xx^li^, wch I suppose to be a thirde part of the cleare value. The vicesima is xx^s^.

There be 150 acres of glebe allotted this Church, foure miles distant from the same, and lying in the parish of Urney.

The Incumbent mayntayneth a Curate in this parish, a M^r^ of Arts and a preacher, and alloweth him yearly xx mks sterling; they two preaching either of them in the s^d^ parishes *alteriis vicibus*, every weeke.

Urney. 6. The Church of Urny remayneth altogether ruinous, altho' my Lo: Primate (as I understand), hath granted the necessary funds for the repayring of it.

The Incumbent is ISAACK WOOD, M^r^ of Arts and a preacher.

The valuation in the King's Books is viii^li^, vi., viii., wch is about the third part of the cleare value. The vicesima 13^s^ 3^d^ ob.

The glebe is a towneland and a halfe, besides a gort detayned by Richard Babington from him. There are some buildings on the glebe, but the Incumbent, being a single man, lyveth in a gentleman's house near to the Church and performeth the Cure in his owne person.

Ardstragh. 7. The Church of Ardstragh is ruinous. Sr Robert Newcomen, K^t^, gave license to build the Church in another place, wch yet he hath not begun. The greatest part of the parish desiring the old Church might be repayred, meanwhile another place is provided for divine service.

The Incumbent is JOHN RICHARDSON, D^r^ of Divinity (mentioned before in the State of the Chapter), a reverend man for his learning and life, and a worthy preacher.

The valuacon in the King's Books is xxx^li^, wch is somewhat above the third parte of the cleare value, ult repriz. The vicesima is xxx^s^.

There are three townlands of glebe belonging to this parish, but one of them (called Fagernah) is detayned by Sir David Leigh.

The Incumbent discharges the Cure by a sufficient preacher, allowing him a yearly stipend of xx^li^ ster.

Lamfyll. 8. The Church of Lamfyll is ruinous.

The Incumbent is JAMES BAXTER, a M^r^ of Arts and a preacher.

The valuation in the King's Books is 10li, wch is about the 3rd part of the cleare value.

It has a glebe called Lougheagard, als Clamoan, wch is lett for xli, but a wild place and remote, and very unfitt for the Incumbent to dwell upon. There is also an old gort of half a sessiogh neare ye Church, and fitt for ye Incumbent to dwell upon, detayned by Sir Daniell Leigh.

The Incumbent liveth out of the parish, but dischargeth the Cure partly by himself every other Sabbath, and in his absence by an Irishe clerk tolerated to reade either in English or Irish.

9. The Church of Termonamongan is altogether ruinous. Termonamongan.

The Incumbent is ye sd Mr James Baxter.

The valuation in the King's Books is vili, half of the cleare value. The vicesima is vis.

No glebe nor gort. The whole parishe omitted in the great office.

The Cure is served as the former.

10. The Church of Drumrah is ruined, but there is good hope and meanes made, that a new church may be built in the towne of Omagh, and new land exchanged for the old, fitt for the Minister to build upon. Drumrah.

The Incumbent is Richard Walker, Mr of Arts, a toward young man and a preacher.

The valuacon in the King's Books is xli, the thirde part of the cleare value. The vicesima is xs.

There be two townes of new glebe, and a gort, or old glebe, of 9 acres.

The Incumbent is resident, and serveth the Cure himself.

11. The Church of Cappy is uncovered. Cappy.

The Incumbent is Gervase Walker, Mr of Arts, a grave man and an ancient preacher.

The valuation in the King's Books is xiiili, vis, viii., the third part of the cleare value. The vicesima is xiii. ivd.

It hath three townelands of glebe, upon one of them, called Rehen, the Incumbent hath built *one* (? a) mansion house of timber after the English fashion.

The Incumbent is resident, and serveth the Cure himself in a house given by Sr John Dromond (?), Kt, to that use.

12. The Church of Bodony is ruinous. Bodony.

The Incumbent is the sd Gervase Walker, who by dispensation holdeth this with the former, the parish being contiguous.

The valuation in the King's Books is xli, wch is somewhat more than the fourth part of the cleare value. The vicesima is xs.

It hath but one towneland of glebe, sett forth in the wild mountaynes, two miles distant from the church.

The Incumbent hath bound his Tenant to build ane house after the English manner, wch is in building.

The Cure is served partly by the Incumbent himself and partly by an Irish Clerk, the parish consisting wholy of Irish recusants.

Donaghkiddy [now Donagheady]. *Sti Gadini.*

1622, ROBERT SEMPILL, M.A.

1635, 1 Septr., Edward Stanhope. He was presented to the Archdeaconry of Derry, 10 January, $16\frac{3}{4}\frac{9}{0}$, and died from a fever brought on by distress (arising from the Irish Rebellion) in 1642.

1661, 6 April, WILLIAM CROFTS, LL.D., Cantab. Inducted same day. He was also R. of Donaghmore, and Vicar-General. He died in 1667.

1667, 30 July, JAMES HAMILTON. He was also Archdeacon of Raphoe, and R. of Taghboyne (Raphoe).

1689, 26 Novr., ANDREW HAMILTON (son of his predecessor). Also Archdeacon of Raphoe and Rector of Taghboyne, faculty 4 September, 1690.

His Petition for this faculty is as follows. Fac: Book, No. 148. ANDREW HAMILTON:—"y^t ye Pet^r hath in title and poss^n the Archdeaconry of Rafoe, whereof the Rectory of Taghboyne is the Corps (in the Diocese of Raphoe), and the R^y of Donoughedy, in ye Dio. of Derry, that y^r Pet^r being Chaplaine to ye pr'st Lord Bp. of Raphoe, and personally Resident on the parish of Taghboine, bumbly prayes y^r Grace's favour in granting him a dispensation to hold them both together, and to succeede his father therein, who was the last inc^t and dyed in the beginning of the pr'sent warr, and rather for that both parishes, formerly of considerable value, are not now, by reason of the calamities of the present warr, of more than a competent support for the discharge of both the said cures."

Fiat 4 Septr 1690. Tax 17^li. Referred to the Ld Bpp of Raphoe [who thus stated in his reply]—"y^t his [Petrs.] father ye late incumbent, dying in the beginning of the p'sent troubles, left a large numerous family, wch in greate measure depends upon ye Pet^r for their supporte and maintenance, whom I believe to be a person of good learning and piety, and humbly consider him very capable of y^r grace's favour." Jo: Raphoe.

Archdeacon ANDREW HAMILTON matriculated at Trinity College, Dublin, as a Pensioner, 17 June, 1682. Aged 13. Son of James H., of Co. Donegall. Educated by Mr. Sympson. His College Tutor was Samuel Foley (afterwards Bishop of Down and Connor). He graduated B.A. Vern. 1686 and B. and D.D. Vernis 1704. He was perhaps a Scholar. Dr. HAMILTON was Vicar-General of the diocese, and, dying 22 September, 1753, in his 84th year, was buried at St. Ann's, Dublin.

Dr. LINDSAY, Archbp. of Armagh, on 5 Jany., 1714, wrote thus to Dean Swift:—"There is a gentleman, whom I believe you must have heard of, Dr. ANDREW HAMILTON, Archdeacon of Raphoe, a man of good learning and abilities, and one of great interest in that country; whom I could wish you would move for (since the Bp. of Killaloe refuses) to succeed me in Raphoe, as one that is most likely to do good in that part of the country of any one man I know."—Swift's Works, II., p. 500.

1753, Honble GEORGE HAMILTON, M.A., Merton Col., Oxford. He resigned in the same year, having made an exchange of benefice with his successor, for the Rectory of Taplow, Bucks. He was afterwards Canon of Windsor, and died 26 Novr., 1787.

1753, 18 Dec., GEORGE BRACEGIRDLE, B.A., Merton Col., Oxford, Rector of Taplow, Bucks, presented to that parish in 1743 (Gents Mag., xiii. 52). Presented 1 Dec. Instituted 18 Dec. Inducted 29 Dec. [Parish Register.] He died in 1768.

1768. Presented 21 July. Instituted 6 Augt. JAMES HAMILTON.

1781. Presented 15 Sept. Instd. 15 Septr. ANDREW THOMAS HAMILTON. He died, aged 68, 26 May, 1825, and was buried in the family Vault at Leck Patrick.

1825, 9 Novr., Honble CHARLES DOUGLAS, next brother of Geo. Sholto, 17th Earl of Morton. He died, aged 64, 28 January, 1857.

1857, 20 April, Honble DOUGLAS HAMILTON GORDON, 3rd son of George, 4th Earl of Aberdeen, K.G. He resigned 26 March, 1860.

1860, 30 May, GEORGE JOHN THOMAS, son or nephew of Dr. Thomas, Bp. of Rochester and Dean of Westminster and of the Bath. Exchanged with his predecessor. He died at Earlsgift, aged 77, 22 March, 1871.

1871. FREDERICK JAMES CLARKE, B.D., and Canon of Derry, the present Incumbent.

Leakepatrick [NOW LECK PATRICK]. *St^i Patricii.*

In 1622. HENRY NOBLE, M.A.

1625, 5 Decr.. ALEXANDER SPICER, M.A., Oxon, Chaplain to Lord Chichester, Dean of Killaloe, 1628–37.

1635, 22 April, WILLIAM KINGSMILL. He also held Camus juxta Mourne.

1638, 6 March, RICHARD WAKEFIELD.

The benefice was vacant on 19 Augt., 1661. [Vis. Book.]

1661, JOHN WHITWORTH, B.D. (Dub.), 1654. He also held Camus juxta Mourne. 1665, 26 Feb., Preb. Aghadoey.

1662, 23 Feb., JAMES HARWOOD, D.D., also Archdeacon of Glendalough.

1665, 19 Feb., JOHN SINCLAIR, M.A., died, aged 59, 13 March, 1702. His monument is in the present church.

1703, 6 April, JAMES GOODLATT, died, aged 60, 10 June, 1727, and was buried in the old Church. His Tablet remains in the present church.

1727, 18 July, ROBERT JENKINS, 1718, Sch.T.C.D., M.A. 1723. Appointed by the Primate during his Triennial Visitation. He was probably instd. on 6 Septr.

1730, 1 June, PHILIP DOWNES, M.A. (Dub.) Æst. 1729. He resigned in the same year for Fahan.

1730, 25 January, PAUL READ, M.A. (Dub.) 1732. He died 21 Feb. 1742, and was buried at Strabane; a Tombstone still remains over his grave.

1742. JAMES CLEWLOW, M.A. (Dub.) 1710.

1751, 16 June, JAMES INGRAM, M.A. (Dub.) 1730, Sch. 1726. He was promoted to Tamlaght O'Crilly in 1765.

1765, RICHARD LESLIE, B.A. (Dub.) 1729, formerly R. Errigal.

1788, 16 April, JOCELYN INGRAM, died suddenly 2 Septr., 1793, and was buried in Strabane. He built the Glebe House.

1793, 13 Septr., ALEXANDER CLOTWORTHY DOWNING, Sch.T.C.D. 1756, M.A. 1761. Died 10 April, 1812 and was buried at Bellaghy, Co. Derry.

1812, 6 June, FRANCIS BROWNLOW, B.A., Magdalen Col: Oxon. In 1830, he resigned for Comber Preb:

1830, 23 Decr., SAMUEL LAW MONTGOMERY, LL.B. (Dub.) 1801. He had been R. of Lower Moville, and was Vicar-General of the Diocess. He died 19 May, 1832. His monument is in Moville Church.

1832, 28 May, ROBERT HUME, M.A. Dub. 1832. In 1835 he became Rector of Urney.

1835, 2 May, GEORGE SMITHWICK, B.A. (Dub.) 1816. Previously Rector of Badoney (Upper), and of Camus juxta Mourne. He died on Easter Monday, 30 March, 1853, and was buried in Leck Patrick Churchyard.

1853, 30 April, CHARLETON MAXWELL, B.A., Cantab: R. of Lower Comber. He resigned 6 Novr., 1872.

1872, 19 Decr. WILLIAM MACKLIN EDWARDS, M.A. (Dub.) 1847. He had previously held Langfield (Lower) and Clonleigh. He died 10 May, 1883, aged 63, and was buried in the Churchyard of the Cathedral, Derry, 16 May, in the Vault of Bishop Higgin.

1883, 16 Novr., ALEXANDER GEORGE STUART, B.A. Dub. Vern. 1857. Prebendary of Clondehorka (Raphoe). He resigned 1886.

1886, 17 Feby., ROBERT BURROUGHS, B.D., formerly Incumbent of Carrick-on-Roe.

Camus Juxta Mourne [NOW STRABANE]. *St^i Conolli.*

1620, 14 May, ALEXANDER SPICER.

In 1622, HENRY NOBLE, M.A.

1636, 24 April, WILLIAM KINGSMILL.

1638, 30 July, LEONARD KEMPE. He vacated in 1639 for R. Ballinescreen.

1639, 9 Novr., ROBERT SEMPLE. Perhaps previously R. Donagheady.

1661, JOHN WHITWORTH, B.D. Dublin, Æst. 1664.

1662, 12 Feb., PHILIP JOHNSON. Resigned for Drumachose, 1663.

1663, 26 Feb., JAMES HARWOOD (with Leck Patrick). His Will proved in Derry, 1668.

1668, 19 Feb., JOHN SINCLAIR, M.A., with Leck Patrick.

1703, 21 April, DAVID JENKINS, J.U.D., Vicar-General, also R. Urney. Died 19 Dec., 1729.

1729, 19 Dec., ROBERT DOWNES. Resigned 8 May, 1734, for Comber Preb.

1734, 8 May, WILLIAM HAMILTON. Also R. Termonamongan. (Faculty 6 May, 1634.) He died 25 May, 1765.

1765, GEORGE M'GHEE, B.A. Dub. V. 1729, M.A. Æst. 1739. He died, cir. 1 July, 1769.

1769, 28 July, ADAM HARVEY. Formerly R. Termonamongan. He died on 30 Octr., 1793.

1793, 25 Novr., ROBERT GRAHAM. Formerly R. Tamlaghtard, and of Kilrea. He died 26 March, 1800.

1800, 24 April, THEOPHILUS BROCAS, B.A., Wadham College, Oxford. He died, aged 38 11 July, 1804, and was buried at Strabane.

1804, 13 August, STEWART HAMILTON, B.A. (Dub.) Æst. 1790. He died 16 Decr., 1832, aged 62, and was buried at Strabane. His monument was in the old parish church.

1833, 6 February, GEORGE SMITHWICK, B.A. (Dub.) 1816. Formerly R. Badoney (Upper). In 1835, he resigned for Leck Patrick R.

1835, 2 May, JAMES SMITH, B.A. (Dub.) 1825, M.A. Nov. 1832. He resigned in 1869 for Comber Prebend.

1850, 30 May, WILLIAM ALEXANDER, M.A. and S.C.L. (Oxon.), formerly R. Termonamongan and of Fahan Upper. He was appointed to the Deanry of Emly by the Crown on 24 Augt., 1864, and, in 1867, was consecrated to the See of Derry.

1867, 30 Dec., MERVYN WILSON, B.A. (Dub.) Vern. 1830. Rector of Comber Lower. Appointed by the Crown. He died in London, in his 86th year, 7 June, 1894.

Clonley [NOW CLONLEIGH]. *Stⁱ Doughi.*

In 1622, THOMAS TURPIN, M.A., also R. of Donaghmore and Prebendary of Aghadoey.

1625, 2 November, RICHARD WALKER, B.A. (Dub.) Æst. 1617, M.A. Æst. 1620. Formerly R. Drumragh. He was also Prebendary of Killymard (Raphoe). He died at Lifford during the Rebellion of 1641. He may have been for a very short time, Archdeacon of Derry.

1644, 2 April, HUGO BARKLEY, S.T.B. Inducted 2 April (Armagh Reg.). In 1661 he was appointed R. Ramochy (Raphoe), and in 1667 R. Donaghmore. He perhaps held other preferments, and probably died, cir. 1678.

1679, 4 June, RICHARD INETT. He died, or vacated the parish, before 1690.

1690, 26 March, ISAAC COLLYER, Sch. T.C.D. 1672, B.A. Vernis 1671, M.A. Æst. 1675. He had been Master of Armagh School 1674–84, and in this last mentⁱ year had been appointed R. of Urney and Castle Terra (Kilmore). In 1701 he resigned for the R. of Donaghmore.

1701, 12 Dec., NATHANIEL COOPER [or Cowper], B.A. (Dub.) 1683, Sch. 1682. Prebendary of Inver (Raphoe). He died in the spring of 1723.

1723, 10 May, RICHARD DONGWORTH, S.T.D., formerly Vicar of Long Owersby, Dio. Lincoln. He vacated in 1738.

1738. JOSEPH BIRCHENSHAW, M.A., Fellow of Exeter College, Oxford; ordained Priest in Ch. Ch., Oxford, 19 Septr., 1725, by John (Potter) Bishop of Oxford. He probably died at Exeter, England, in May, 1761.

1761, 3 June, EDWARD GOLDING, M.A., Jesus College, Oxford; ordained Deacon in Grosvenor Chappell, London, 6 March, 1736; a Priest in same Church 8 May, 1738, by Dr. Benjamin Hoadley, Bp of Winchester. He was R. of Killaghtee (Raphoe), and in 1747 R. Aghanloo (Derry), and subsequently Archdeacon of Derry and R. Dunboe. He resigned in 1781 for Ilmington, R. Warwickshire, and died there, 6 June, 1783.

1781, 22 August, GEORGE KNOX, Sch. T.C.D. 1748; B.A. Vern. 1750; M.A. Vern. 1763; B. and D.D. 1785. Formerly R. Ballyscullen (Derry), and of Killybegs (Raphoe). He died at Down Place, Berkshire, on Xmas Day, 1795, in his 65th year, and was interred at Bray.

1795, 9 January, AVERELL DANIELL. Formerly R. Langfield. He had been in his youth in the Army. He died 5 August, 1821, aged -7, and was buried in Lifford Churchyard.

1821, 15 August, WILLIAM KNOX, 2nd son of Bp. Wm. Knox, previously R. of Badoney (Upper), and of Fahan Lower, and of Tamlaghtard. On 16 Oct., 1822, he became Rector of Ballinascreen, and held this last benefice with Clonleigh by faculty dated 3 Octr., 1822; in 1843 he resigned the former benefice. He died 26 Feb., 1860, and was buried in a Vault under the Vestry Room of Lifford Church.

1860, 2 April, WILLIAM MACKLIN EDWARDS, B.A. (Dub.) Vernis 1843, M.A. Vern. 1847, son-in-law of Bp. Higgin, formerly Rector of Lower Langfield. He resigned, in 1872, for R. of Leck Patrick.

1872, JOHN SAMUEL M'CLINTOCK, B.A. (Dub.) 1853, M.A. 1863. Appointed Canon of Derry 1890.

Donaghmore. *Stⁱ Patricii.*

In 1622, THOMAS TURPIN, M.A. (with Clonleigh).

1626, 23 April, WILLIAM WARREN. Died 1658.

1661, 23 April, WILLIAM CROFTS, LL.D., Cantab. (with Donagheady) and Vic. Gen. He died 166⅝.

1666, 12 Feb., HUGH BARKELY, B.D. (with Clonleigh).

1673, 12 Dec., JAMES BARCLAY, (with Badoney).

1701, 21 Augt., ISAAC COLLYER, M.A. Dub.; R. Clonleigh.

1720, 5 May, JOHN NICHOLSON, M.A., son of Bp. Nicholson, presented by Archbishop King. Died 13 Octr., 1729, aged 34. His monument is in the parish church.

1729, 13 Feb, PETER WARD, B.A. Dub. V. 1700, M.A. Æst. 1703, B. and D.D. Æst. 1716, Preb. Moville, 1721–30.

1730, 23 Feb., ROBERT SPENCE, B.A. Dub. 1727, M.A. 1730. Died 3 Dec., 1764.

1765, 6 May, NICHOLAS SPENCE, B.A. Dub. Vern. 1762. Died 26 March, 1814.

1814, 18 April, ROBERT BALL; resd. 27 May, 1816.

1816, 22 June, SIR JOHN LIGHTON, Bart. Died 5 April, 1827.

1827, 27 June, JOHN SWINBURN, M.A. Dublin, Vernis. 1827; resigned 1 Oct. 1828.

1828, 10 Oct., CHARLES IRVING, M.A. Dublin, 1831. Died 13 May, 1861; buried in Donaghmore Churchyard.

1861, 18 Septr., JOHN IRVINE, M.A. of Worcester Coll., Oxon. Died 5 Octr., 1870.

1870, 22 Dec., EDWARD MACFARLANE GIBSON, resigned.

Urney. *St^e Fernæ.*

1617, 12 Novr., ISAAC WOOD, M.A.

1637, 31 Jany., WILLIAM KINGSMILL.

1661, 10 Jany., THOMAS BUTTOLPH, D.D., also R. Ardstraw and Dean of Raphoe.

1671, 11 Jany., JOHN LESLIE, D.D. Died 24 Feb., 1700.

1700, 6 March, DAVID JENKINS, LL.D., Vicar-General (with Camus juxta Mourne). He died 19 Dec., 1728.

1729, 19 Dec., ROBERT DOWNES, B.A. Dub. Vern. 1728, D.D. Æst. 1760 (with Camus juxta Mourne 1729–31, and with Preb. Comber 1734–40), Dean of Derry 1740.

1740, ? August, WILLIAM HENRY, M.A. Dub. Vern. 1748, B. and D.D. Vern. 1750. Dean of Killaloe. Died Feb. 1768.

1768, 8 March, Honble WILLIAM BERESFORD, B.A. Dub. Vern. 1763, D.D. Æst. 1780. Bishop of Dromore 1780, subsequently Baron Decies, and Abp. of Tuam.

1780, 28 July, WILLIAM FORSTER, M.A., Bp. of Cork 1789.

1789, 19 July, Honble JOHN POMEROY, B.A. Dub. Æst. 1778, M.A. Vern. 1783. He was afterwards V. S. Ann's, Dublin, and 4th Viscount Harberton. He died 4 July, 1833, aged 74.

1794, 7 June, ROBERT FOWLER, M.A. of Ch. Ch. Oxford, Archdeacon of Dublin, Bishop of Ossory 1813.

1813, 6 August, Honble CHARLES KNOX, M.A., Archdeacon of Armagh 1814. He died 30 Jany., 1825.

1814, 21 June, JAMES JONES, M.A. Dub. Æst. 1808. Died 17 March, 1835.

1835, 4 April, ROBERT HUME, M.A. Dub. Novr., 1832. Died 27 Aug., 1849.

1849, 22 Sept., BENJAMIN BLOOMFIELD GOUGH, M.A. C.C.C. Cambridge. He held the Archdeaconry 1846–9. R. Maghera 1862.

1862, 15 August, CHARLES SEYMOUR, B.D., R. Lower Moville. In 1872 he was elected R. Templemore and appointed Dean of Derry.

1872, 11 Decr., THOMAS OLPHERT, B.A. Dub. Vern. 1840, M.A. Vern. 1868. Previously Rector of Lower Moville and of Kilrea; Canon of Derry.

Ardstragh [ARDSTRAW]. *St^i Eugenii.*

1617, 11 Novr., JOHN RICHARDSON; 1593, F.T.C.D.; 1610, V. Granard (Ardagh); 1615, Preb. St. Audöen's, Dub.; 1622, Archdeacon of Derry; 1633, Bishop of Ardagh; 1639, Archdeacon of Down; 1639, Archdeacon of Connor. Died, aged 74, 11 Aug., 1654. See Leslie's "Armagh Clergy," p. 103.

1639, 11 Feb., RICHARD WINTER. Died at Coleraine in Oct. or Nov., 1641.

1660, 15 Feb., CÆSAR WILLIAMSON, F.T.C.D. 1654; D.D. Jany. 1661; Dean of Cashel 1671–6. Died May, 1676.

1661, 10 Jany., THOS. BUTTOLPH, D.D. He also held Urney, and was Dean of Raphoe 1671–6. He died in August, 1676, and a tablet to his memory remains in S. Patrick's Cath^l, Dublin.

1676, 4 August, JAMES KYAN, F.T.C.D. 1669 (?). Presented by the Primate: excused at the Visitation of 1679 He probably died about that time.

1680, 19 August, ADAM USSHER, M.A. Dub. Æst. 1672. He also held Lissan (Armagh). and Clontarf (Dublin). He died in May, 1713.

1713, 4 Septr., JOHN HALL, Sch.T.C D. 1680, Fellow 1685. He also held Raymochy (Raphoe). He died, aged 77, 13 April, 1735.

1735, 11 July, CLAUD GILBERT, F.T.C D. 1693. LL.D., B. and D.D. Vern. 1706. Died, aged 74, 15 Septr., 1742. See Leslie's "Armagh Clergy", page 65.

1743, 13 Feb., ROBERT SHAW, Sch T.C.D. 1717, Fellow 1722. Died 21 Septr., 1752.

1753, 16 March, JOHN PELISSIER, Sch.T.C.D. 1721, Fellow 1727, D.D. Æst. 1738. He died 6 January, 1781.

Thomas Wilson. His brother, John, was Governor of Minorca, & his dau. Jane, m. Joseph Daunt, of Kilcasan. (Vide Burke's "Landed Gentry", under Daunt of Kilcasan.)

1781, 24 May, THOMAS LELAND, Sch.T.C.D. 1741, Fellow 1746, D.D. Vern. 1757. He also held St. Ann's V. (Dublin) by faculty 8 May, 1781. He died in Aug., 1785, aged 63.

1786, 28 Jany., THOMAS WILSON, Sch.T.C.D. 1746, Fellow 1753, D.D. Vern. 1764. He died, aged 72, 22 Septr., 1799.

1800, 27 Feb , GEORGE HALL, Sch.T.C.D. 1773, Fellow 1777, Provost 1806–11, D.D. Æst. 1790; consecrated Bishop of Dromore 17 Novr., 1811; died six days subsequently, 23 Novr., 1811, aged 58.

1806, 27 Aug., GERALD FITZGERALD, Sch.T.C.D. 1761, Fellow 1765, D.D. Æst. 1778. Died, aged 79. 10 March, 1819.

1819, 14 Aug., RICHARD HERBERT NASH, Sch.T.C.D. 1789, Fellow 1796, D.D. Æst. 1806. He died, aged 78, 19 Jany., 1847.

1847, 19 May, JAMES MACIVOR, Sch.T.C.D. 1839, Fellow 1844, D.D. Æst. 1857. Died, aged 69, 17 July, 1886.

See article on Ardstraw in U.J.A., ×111, 38.

Lamfyll [NOW LANGFIELD].

1618, 8 April, JAMES BAXTER, M.A., with Termonamongan.

1661, 24 April, JOHN TILLADAM, M.A. (? Oxon); ord. Deacon, 14 March, 1660; Priest, 23 April, 1661. M.A. Dub. 26 Jany., 1661.

1667, 20 April, PHILIP BUCKHURST.

1672, 22 May, JOHN MELLHUISH.

1679, 19 Decr., WILLIAM SEMPLE.

1686, 29 July, ROGER FORD, D.D. Dublin 1699. He was also Archdeacon, faculty dated 9 July, 1686. Died 19th Decr., 1719.

1719, 1 Feby., WILLIAM LIGHTBURNE, Sch.T.C.D. 1710, B.A. Vern. 1711. Died July, 1748.

1748, 24 Septr., ARTHUR BENSON, Sch.T.C.D. 1735, M.A. Æst. 1739, B.D. Vern. 1755. Collated by the Primate in course of his Triennial Visitation. He resigned in 1768 for Rackwallis als Monaghan (Clogher). He died in 1771.

1768, 6 Feby., JOHN STANLEY MONCK, Sch.T.C.D. 1744, M.A. Æst. 1748, LL.B. and D. Vern. 1768. He had held Drumachose, and in 1775 was made Archdeacon of Derry.

1775, 4 March, PHILIP [SMYTHE], 4TH VISCOUNT STRANGFORD. In June of the same year he became Dean of Derry.

1775, 6 June, AVERILL DANIELL. In January, 1796, he was promoted to R. Clonleigh. The parish was then divided into the two Rectories of Upper and Lower Langfield; the Parish Church of the former being at Drumquin, while Lower Langfield retained the former Parish Church.

Langfield Upper.

1796, 21 January, FRANCIS GOULDSBURY, Jr., B.A. Dub. Vern. 1786, M.A. Vern. 1815. He resigned for Moville Preb.

1798, 10 February, FRANCIS GOULDSBURY, Sr., Sch.T.C.D. 1735, B.A. Vern. 1735. He had been Preb. Moville. Died 29 June, 1803.

1803, 23 July, RICHARD BABINGTON, M.A. (Dub.) Æst. 1807. He also held Templecarn (Clogher) by faculty dated 15 April, 1808. In 1812 he became R. of Termonamongan.

1811, 11 Octr., MATTHEW GALBRAITH. In 1813 he was appointed to Termonamongan.

1813, 11 January, THOMAS ELLISON. He vacated in the following year.

1814, 6 August, JOSEPH PILKINGTON, B.A. Dub. Vern. 1808. He died in 1845.

1845, 6 April, MOSES LEATHAM, B.A. In 1860 he became R. of Lower Badoney.

1860, 17 October, HENRY L. KENNEDY, B.A. Dub. Æst. 1853. Still in possession.

Langfield Lower.

1796, 30 January, JOHN BERESFORD HILL, B.A. Dub. Vern. 1787, M.A. Vern. 1801. He was appointed in 1806 Preb. Moville. He was also from 1801–3 Prebendary of Clonmethan (Dublin).

1806, 7 March, OLIVER M'CAUSLAND, M.A. Dub. Vern. 1815. He became R. Desertogbill on 9 May following.

1806, 30 May, Honble EDMUND KNOX. He resigned in 1811 for the Prebend of Rathmichael (Dublin); he was subsequently Dean of Down (1817) and Bishop of Killaloe (1831) and of Limerick (1834).

1811, 14 Novr., GILBERT KING, B.A. Dub. Æst. 1805. He died, aged 72, 21 Novr., 1856, and was buried in the old churcbyard of the Parish.

1857, 1 January, WILLIAM MACKLIN EDWARDS, M.A. In 1860 he was promoted to Clonleigh.

1860, 2 April, THOMAS LINDSAY STACK, M.A. Dub. Vern. 1846, afterwards B. and D.D. He resigned this benefice in 1876.

Termonamongan. *St^i^ Beotii.*

1618, 8 April, JAMES BAXTER, M.A., with Langfield.

1661, 24 April, JOHN TILLADAM, with Langfield.

1667, 1 Octr., PHILIP BUCKHURST, witb Langfield.

1672, 22 May, JOHN MELHUISH, with Langfield.

1702, 14 April, WILLIAM READ. In 1716 he was promoted to Fahan.

1716, 8 August, WILLIAM HAMILTON, M.A. He also held Camus juxta Mourne by faculty dated 6 May, 1734. He died 26 May, 1765.

1765, ADAM HARVEY. In 1769 he was appointed to Camus juxta Mourne.

1771, 18 Decr., MATTHEW GALBRAITH, M.A. He was R. Upper Langfield.

1812, 13 Feb., RICHARD BABINGTON, M.A. He held Upper Langfield.

1813, 11 Jany., RICHARD HAWKSHAW, M.A. Dub. Æst. 1783. Died 18 Feb., 1825.

1825, 17 March, JOHN COLTHURST, B.A. Dub. Æst. 1812. In 1834 he resigned for Bovevagh.

1834, 16 Decr., GEORGE NESBIT KNOX, B.A. Dub. Æst. 1819. He resigned for Balteagh.

1850, 3 April, WILLIAM ALEXANDER, S.C.L. Oxon. He resigned for Fahan Upper.

1855, 2 May, MAIBEN CUNNINGHAM MOTHERWELL, B.A. Dub. 1824. He died, aged 66, 19 March, 1867.

1867, 13 April, KNOX HOMAN, B.A. Dub. V. 1841. He resigned for Balteagb.

1868, 27 Feby., ARTHUR POWER WARING, B.A. Dub. Æst. 1842.

Drumrab [NOW DRUMRAGH OR OMAGH]. *St^i^ Colombæ.*

1619, 14 May, RICHARD WALKER, M.A.

1626, 31 Octr., THOMAS CROMPTON, M.A.

1661, 16 Augt., JOHN BRERETON, B.A. Dub. 1655. ord. Priest 11 Dec., 1660.

166–, —— DAVID DRAMOND [Drummond], appeared at Visn. 1664.

1667, 15 Novr., ROBERT ECHLIN, M.A. Dublin 1666. He was also Prebendary of Moville and Dean of Tuam. He was murdered at Tuam, by his own servants, on Good Friday, 18 April, 1712, aged 73. [Tablet Tuam Catb^l^]

1712, 22 May, THOMAS SQUIRE, Sch.T.C.D. 1695, Fellow 1701, D.D. Vern. 1713. He was also Rector of Coleraine [Connor] by fac. dated 8 June, 1717. He died 14 April, 1739.

1739, 12 Octr., EDWARD HUDSON, Sch.T.C.D. 1724, Fellow 1728, B.D. Æst. 1736. He died 20 Nov. 1758.

1758, 18 April, JAMES KNIGHT, Fellow T.C.D. 1738. He died in March, 1767.

1767, 2 June, HENRY MERCIER, Sch.T.C.D. 1735, Fellow 1740, B.D. 1747, LL.D. 1750, D.D 1755, R. Tullyaghnish [Raphoe] 1767. He died in 1769.

1767, 29 Augt., JOHN FOSTER, Sch.T.C.D. 1727, Fellow 1734, LL.D. 1740, D.D. 1745. He died 29 September, 1788, aged 84. He was also R. Rathmullen (Down), 1769–83, and 1783–9 of Killyleagh (*ib.*).

1789, 11 March, WILLIAM DAY, Sch. T.C.D. 1768, Fellow 1774, D.D. Vern. 1758. He was also R. Killyleagh [Down] by faculty. He died April 1791, aged 42.

1791, 19 Sept., RICHARD STACK, Sch. T.C.D. 1769, Fellow 1779, D.D. Vern. 1786. In 1807 he became R. Cappagh. He also held R. Killyleagh [Down] by faculty.

1807, 16 July, ROBERT BURROWES, D.D. Æst. 1792, Sch. T.C.D. 1775, Fellow 1782. He also held the Deanry of Cork from 1819, and was Master of Enniskillen Royal School. He died, aged 82, 13 Sept., 1841.

1842, 8 Feb., JOHN BLAIR CHAPMAN, Sch. T.C.D. 1813, Fellow 1822, M.A. Vern. 1824. He had held R. Ramoochy (Raphoe) from 1835. He died, aged 73, 17 Novr., 1866.

1867, 20 April, GEORGE SIDNEY SMITH, Sch. T.C.D. 1823, Fellow 1831, B. and D.D. Vern. 1840, Canon of Derry. 1838 R. Aghalurcher [Clogher]. He died, aged 70 years and 9 mths., 14 Aug., 1874.

Cappy [NOW CAPPAGH]. *Sti Eugenii.*

In 1622, GERVASE WALKER, M.A. He was also R. of Badoney.

1636, 26 Septr., GEORGE WALKER, B.A. Dub. Æst. 1621, M.A. 1624, D.D. 1663. He also held Badoney R. In 1663, he became Chancellor of Armagh. Died 15 Sept., 1677.

1663, 23 June, ELIAS DE VALLE DE REYNAC, M.A.

1671, 27 Novr., PATRICK GRATTAN, F.T.C.D. 1661, B.D. Vern. 1669, D.D. Vern. 1674. He died in 1703. He was also Prebendary of Howth [Dublin].

1703, 18 Novr., WILLIAM GRATTAN, Sch. T.C.D. 1692, Fellow 1697, M.A. Æst. 1696, B.D. Vern. 1706. He died in 1719.

1719, 22 June, EDWARD SYNGE, Fellow T.C.D. 1710, M.A. Æst. 1712, D.D. 1728. He was consecrated Bishop of Clonfert in 1730.

1719, 16 July, WILLIAM FINGLASS, M.A. Dub. Æst. 1707. Appointed by the Crown. He died in 1750.

1750, 10 July, WOOD GIBSON, Sch. T.C.D. 1727, Fellow 1732, M.A. Æst. 1732, D.D. Æst. 1744. He died, aged 84, 18 Septr., 1795.

1796, 27 Feby., ROBERT BURROWES, Sch. T.C.D. 1775, Fellow 1782, M.A. Vern. 1783, D.D. Æst. 1792. In 1819 he was appointed Dean of Cork. He resigned this parish for Drumragh in 1807, having made an exchange with his successor.

1807, 12 July, RICHARD STACK, Sch. T.C.D. 1769, Fellow 1779. He was previously R. of Drumragh (Derry) and of Killyleagh (Down). He died, aged 62, 25 April, 1812.

1812, 18 July, WILLIAM MAGEE, Sch. T.C.D. 1784, Fellow 1788, appd. Dean of Cork 1813, Bishop of Raphoe 1819, Archbishop of Dublin 1822.

1819, 17 Novr., JAMES WILMOT ORMSBY, Sch. T.C.D. 1787. Presented by the Crown. Died 1831.

1831, 25 May, HENRY HICKMAN HART, Sch. T.C.D. 1809, Fellow 1819, M.A. Æst. 1823. He died on Sunday, 15 April, 1849, aged 58.

1849, 8 Octr., JAMES BYRNE, Sch. T.C.D. 1837, Fellow 1848, M.A. Vern. 1852. R. of Ramochy, Raphoe, 1848. 1866, Dean of Clonfert.

Bodony [NOW BADONEY]. *Sti Patricii.*

In 1622, GERVASE WALKER, M.A., with Cappagh.

1630 ?. 1636, 13 Janry., GEORGE WALKER, M.A., with Cappagh.

1663, 12 May, CHARLES VAUGHAN, M.A. and D.D. He also held the Preb. of Comber, the Rectory of Banagher, and V. Dungiven. He died in 1668. *See vol. iv. p. 61.*

1668, 23 June, [illegible] *See Part II. 257. III. 191. IV. 161.*

1671, 20 Septr., JAMES BARCLAY. He also held Donaghmore from 1673 until his death in 1701.

1701, 2 Octr., JAMES GRAFFEN, Sch. T.C.D. 1686, M.A. Vern. 1691. R. of Tamlaghtard 1692–1703. In 1708 he was promoted to Maghera.

1708, 3 Septr., EDWARD CHEEVERS, B.A. Died in 1716.

1716, 20 Janry., THOMAS BREVITER, Sch. T.C.D. 1709, M.A. Æst. 1714. He died probably in 1746. *See vol. ii. p. 153.*

1746, 26 May, JOHN TORRENS, M.A. Dublin, Æst. 1739, D.D. Æst. 1763. In the next year he became Prebendary of Moville. *See vol. iv. p. 62.*

1747, 22 May, MICHAEL SAMPSON, M.A. Dublin, Vern. 1726. He was R. of Kilrea 1731–47. He died in 1755 (?).

See vol. ii. p. 155.

~~Thomas Torrens R. Ballinascreen~~

John Torrens, son of Thos. Torrens of Dempsen (U.J.A. IV. 62)

R. Badoney, 1746–7 — vol. IV. p. 60.

Preb. Moville 1747

Thos. Torrens (son of above)

R. Kilmacrenan 1777–85

R. Ballynascreen 1785–97

+ Magherafelt 1792–97

John Torrens (son of Thos., above) b. 1769 — ii. p. 261.

R. Badoney Lower, 1806–12 — See Anthologia Hibernica, Jany. 1794, p. 77.

R. Heynestown 1812–18

Archdeacon of Dublin, 1818. — Clergy, p. 314–15.

See vol ii, p. 151, + ante p. 247.

Cregagh Presbyterian Church.

Our Annual Concert in aid of the Church Funds has been arranged for 31st March. As will be seen by enclosed tickets, the very best musical talent in the City has been secured. Admission will be at the popular price of Sixpence. A few reserved seats can be had at One Shilling each.

This Concert will give the members of the congregation an opportunity of materially helping the Church Funds. The Committee hope that the enclosed tickets will be retained.

Payment for tickets to be made to Mr A. A. Campbell, from whom additional tickets can be obtained.

1759 ~~1755 (?)~~, JOHN LECKY. He had been R. of Killowen 1748–55. He died in 1773.

1773, 20 May, ROBERT TORRENS, Sch. T.C.D. 1741, M.A. Æst. 1746. He became Rector of Tamlaght O'Crilly in 1774.

The Parish divided, by order of Privy Council, 11 May, 1774. *Lib. Mun. Hib.* II., 176.

Badoney Upper.

1774, 27 Decr., RALPH MANSFIELD, B.A. (Dub.) 1749. In 1775 he was appointed to Ballyscullen and Termoneeny.

1775, 5 June, HENRY HARRISON. Died in 1777.

1777, 1 Septr., GROVE GIFFORD, B.A. Dub. Vern. 1749.

1784, 25 Feb., EZEKIEL BROWN. Died 1787.

1787, 15 May, NEWBURGH BURROUGHS. He resigned for R. of Ballyscullen in 1787.

1788, 31 January, JOHN LAWLESS, B.A. Dub. Æst. 1761. Preb. Cloyne. He had a faculty to hold Kilmahon (Cork) with this parish 25 Jany., 1788. He died in 1796.

1796, 12 April, WILLIAM M'GHEE. Died 4 June, 1814.

1814, 20 June, WILLIAM KNOX, M.A. Dub. Æst. 1814. In 1817 he resigned for Tamlaghtard.

1817, 25 June, THOMAS STACK, B.A. Dub. V. 1800, M.A. V. 1812. In 1827 he became R. Lower Badoney.

1827, 31 Augt., JOHN HAYDEN, B.A. (Dub.) V. 1814, M.A. Æst. 1840. He resigned in 1831 for Lower Comber.

1831, 18 Feby., EDMOND HESKETH KNOX, B.A. Dub. Æst. 1823, R. Killowen 1830–1. In 1832 he became Archdeacon of Killaloe.

1832, 31 March, GEORGE SMITHWICK, B.A. Dub. 1816. He became R. of Camus juxta Mourne in 1833.

1833, 13 Feby., JOHN CONAN, B.A. (Dub.) Æst. 1814. Died in 1847.

1847, 19 May, GEORGE WILLIAM STUART, M.A. (Dub.) Novr., 1832. He resigned in June, 1847, for Lower Badoney.

1847, 2 June, THOMAS LINDSAY STACK, M.A. (Dub.) Vern. 1846. In 1860 he resigned for Langfield (Lower).

1860, 2 April, EDWARD MARMADUKE CLARKE, Sch. T.C.D. 1810, M.A. Novr. 1832. Died, aged 74, 27 Octr., 1867.

1867, 26 Novr., THOMAS REDDY, ex-Sch. T.C.D. (B.A. 1843) Resd. 1875, for Termoneeny.

Badoney Lower.

1774, 27 Decr., JAMES TAYLOR. He died 27 Septr., 1793, and was buried at Cappagh.

1793, 30 Decr., NICHOLAS STEWART, Sch. T.C.D. 1765, B.A. Vern. 1767. Died 31 August, 1806.

1806, 21 Novr., JOHN TORRENS.

1813, 25 Septr., HENRY STEWART, B.A. Dub., Æst. 1794.

1819, 22 Janry., EDWARD STERLING ROBERTS. Died 23 May, 1827.

1827, 26 July, THOMAS STACK.

1847, 2 June, GEORGE WILLIAM STUART, M.A., R. Upper Badoney. In 1851 he became R. Drumachose.

1851, 17 June, CHARLTON MAXWELL, B.A., Cantab. He resd. in 1852, for Lower Comber.

1852, 7 Decr., CHARLES GALWEY, B.A., R. of Lower Moville. In 1860 he was promoted to the Archdeaconry.

1860, 17 Octr., MOSES LEATHEM, B.A. Dub. Vern. 1830. R. of Upper Langfield. He died 9 Octr., 1866.

1866, 9 Novr., WILLIAM MONTGOMERY BERESFORD, B.A. Dub. Vern. 1840, M.A. Vern. 1859. Died 2 April, 1868.

1868, 1 May, EDWARD GEORGE DOUGHERTY, B.A. Dub. Vern. 1849, M.A. Vern. 1852. He resigned in 1873 for Fahan (Lower).

Ancient Urns.

Urn found in Co. Tyrone.

By CHARLES MULLIN, M.R.S.A., Omagh.

THE burial urn represented in the illustration (fig. 1) was found early in the present year in a field close to Greencastle Chapel, in the townland of Sheskinshule, in the parish of Bodoney, County Tyrone. The field is near the leading road from Omagh to Draperstown and Greencastle—the more widely-known name of the townland of Sheskinshule—and is about 9 Irish miles from the former town.

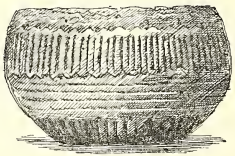


Fig. 1.

Within a short mile of this spot stands the celebrated Aghascribbagh Ogham Stone, which was visited this summer by Professor Rhys of Oxford, and to which reference will be found in Wakeman's *Handbook of Irish Antiquities*. When the "find" was reported to me, the urn had unfortunately been taken out a week or ten days previously from the cist in which it had been discovered, and the stones forming the cist had been broken up. On proceeding to the place, I had therefore to take a description from the young men who had discovered the chamber while preparing the field for potatoes.

The urn was found in a stone cist about 2 feet square, and was on its side. Underneath and near the vessel were found some small pieces of flint, mixed with broken fragments of bone.

No arrow-head or bronze implement was found in either urn or cist. The urn itself is $3\frac{1}{2}$ inches in height, and measures about $4\frac{1}{4}$ inches in diameter at the mouth, but of course a little more from side to side at the centre, owing to its shape. The ornamentation is very beautiful, and of a character not often met with. The annexed illustration has so faithfully reproduced the ornamentation that it is unnecessary to describe it in detail.

It is an interesting fact that during the autumn of 1893 a small urn, in size and design almost similar to this one, was found about six or seven hundred yards from the spot where the one here described was discovered, on the face of the same hill, and in the same townland. It was, however, broken into several pieces in the removal.

Whether these two vessels were cinerary urns or food vessels is a matter I will not discuss. Each was found by itself in a stone cist, and, as far as can be learned, no other urns have been found up till the present in that vicinity.

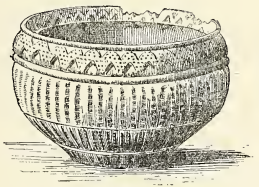


Fig. 2.

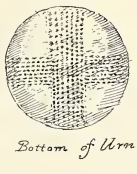


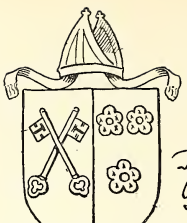
Fig. 3.

Urn found in County Down.

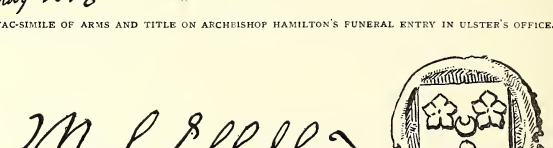
By MISS AGNES E. ROSE-CLELAND.

The urn in the illustration (fig. 2) was found, with a number of others, near Scrabo—I think the place was called Greengraves—about the year 1830.

Some workmen were removing stones in a field, and my father thought urns might be found, and told the men not to break them. About five or six urns were found, and when lifted out were quite soft, but all were perfect. The above illustration is the only one now in my possession. Fig. 3 represents the cross pattern of the base of the urn.



FAC-SIMILE OF ARMS AND TITLE ON ARCHBISHOP HAMILTON'S FUNERAL ENTRY IN ULSTER'S OFFICE.



FAC-SIMILE SIGNATURE AND SEAL TO ARCHBISHOP HAMILTON'S WILL.

Monea Castle, County Fermanagh, and the Hamiltons.

WITH SOME NOTES ON THE HUME AND CATHCART FAMILIES.

By the Right Hon. the Earl of Belmore, G.C.M.G.,

Author of "Parliamentary Memoirs of Fermanagh and Tyrone," "History of the Manors of Finagh and Coole."

(Concluded from page 208.)

MONEA CASTLE had a visit from the Irish under Captain Rory Maguire* in 1641. Amongst the 1641 depositions in Trinity College Library is one by Thomas Wensloe, of Derrivore, County Fermanagh, which says, *inter alia*, that he was taken prisoner by James Maguire, gent., and Cahill Maguire, gent., brothers, of Knockininey, and others, and that, after they had ransacked his house, &c., they forced him to stay amongst them, and do them, as he did, some unwilling service for about a month together. They took him first to Lisgoole, which 2,400 Irish burned, and where they killed 80 men, women, and children. From Lisgoole they took him to the Castle of Monyeagh, "when and where the said rebels slew and

* Captain Rory Maguire was one of the M.P.'s for the county. He was brother of the Lord Maguire of Enniskillen, and married Deborah, sister of Captain, afterwards Sir Audley Mervyn, and widow of Sir Leonard Blennerhasset of Crevenish Castle, by whom she had five children. By Rory Maguire she had at least two sons, Rory and Philip. Captain Maguire was slain at Jamestown, *alias* Carrick Drumrusk, in 1648.

murthered eight more protestants." They then went on to Tully Castle, where they promised some quarter to about 80 protestants, and that they should go away with their clothes; but when they had got them into the bawne, they stripped and killed them. The Irish, however, seem to have spared Monea Castle, as will appear by the following deposition made by Captain Patrick Hume as late as 1 April, 1654:—

1641. Depositions. Trin: Coll: Library.

FFERMANAGH.

The Examinacon of Captaine Pattr Hume taken upon oath at Iniskillen, in the County of ffermanagh, the first day of Aprill, 1654, before Willm Hamilton, Lieuten^{t} Jo: Closslin, Willm Hamilton, John Cormick, Robt Browning, Commissioners thereunto authorised by Vertue of a comission of the nynth day of March, 1653, signed by the Honor^{ble} Sr Gerad Lowther, K^{t}, Lord President of the high Courte of Justice errected at Dublin, and to the said Court, or any two or more of y^{m} directed.

The examinant uppon his oath sayeth that uppon the 24 day of December, 1641, Rowry McGwire, brother of the Lo: McGwire, being on the head of a Company of Rebells to the number of eight hundred p'sons or thereabout in armes, did march in hostile manner to the Castle of Tully, where, having

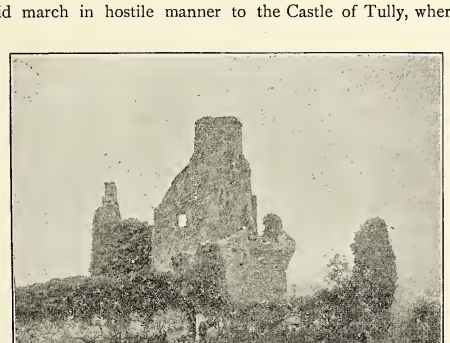


Photo by D. C. Beggs. Tully Castle.

sumoned the Ladie Humes, Allexander Hume, John Greene, and this Examinant (who then did Labor to preserve the Lives of them and of many other Brittish p'testants wch by theire defending the same) to yield upp the said Castle unto their hands, the said sumoned, through dread and despaire of their Lives, came to pli [parley] with the s^{d} Rowrie at Tully hill, the s^{d} day and yeare as there it was agreed uppon by [? that] the s^{d} La: Hume, John Greene, Esq., Examin^{t}

and the rest of all the men, women, and children who were there with them in that Castle should have quarter For theire Lives and all theire goods with free liberty and safe conduct to go either to Monea or to Iniskillen, at their choice, provided the s[d] Castle and Armes in the same should be yielded and rendered upp into the hands of the s[d] Rowry M[c]Gwire, all which was granted and promised yea upon Oathes, and confirmed by Writ by the s[d] Rowry unto y[m]. And thereupon the s[d] Rowry did enter into the Castle the day and yeere befores[d] and received the Armes that were there. And afterwards, the same day, the s[d] Rebells having stript the s[d] protestants of all theire cloathes (except the s[d] Ladie Hume), they imprisoned them in the Vault or Cellar of the s[d] Castle, where they kept them wth a strong guard on them all y[e] night. And the then next day morning, being the Lord's Day, and the 25th of December, 1641, they took the s[d] Lady Hume, Alex[r] Hume, Jo: Greer, this examn[t], with theire wives and children, from amongst the rest of the s[d] prisoners forth of the s[d] Castle, and placed them in the barne of one John Goodfellow, at Tully afores[d], with [-in a] stones cast from the Castle, putting them in hopes that they would convey them to the Castle of Monea upon horses which they had provided for them; but as for the rest that were left there behind them in the Castle at Tully, the s[d] Rebells tould those in the barne that they should goe on foot after them to Monea aforesaid.

But immediately after, upon the said 25th day of December, 1641, at Tully Castle, within and about the Bawne and Vault of the same, in the said Com of ffermanagh, the s[d] Rebells did most cruelly, bloudily, and barbarously murther and kill the s[d] protestants to the number of fifteen men and three score women and children or thereabouts; the names of these p'sons followeth, viz :

Tho. Trotter, ffrancis Trotter, Allex[r] Chirmfild, Allex[r] Bell. George Chirmside, Robt. Black, James Barry, Thos. Anderson, James Anderson, and many others, both men and women and children, whose names this examin[t] at this tyme doth not remember. The Actors of which massacre and murthers this examin[t] saith for the most p'te are since that tyme dead or slaine, as he heard; and as for such of them as surviveth them, this examin[t] remembers not their names; and this examin[t] further saith that after the s[d] Rebells did plunder and pillage the goods that were within that Castle, they did burne the s[d] Castle the day and yeere befores[d]. And further this Exam[t] deposeth not

any thing on [acc] PA HUME.

Taken before us the
first of Aprill, 1654.

WILL[M] HAMILTONE. JOHN CORMICKE.
ROBT BROWNING. EDWD. BARRINGTON.

COM FFERMANAGH, page 1763.

Capten Pattrick Hume of Moyglasse, in the County of ffermanagh, doth acknowledge him to owe unto Thos. Bringhurst, Register of the saide Courte of Justice erected in Dublin for the use of the Comonwealth, the sume of fifty pounds ster., to be levyed as his body goods and Cattels, Lands, Tene-

ments, and hereditaments for the use of the Commonwealth afores[d] uppon condicon under written.

Elicted at Iniskillen the first day of Aprill, 1654.

The condicon of this recognisance is such that if the above bounden Capten Pattr. Hume shall personally, before the Lo. President and other the Judges in the said high Court of Justice, or any other Courte of Justice in Ireland (as by Sumons from the s[d] Courte or Courtes shall be directed), [attend] to give Evidence on behalf of the Comonwealth according to his Examination dated with these presents taken, touching the murder or massacre comitted by the Rebells the 25 of December, 1641, upon Thomas Trotter and other protestants, at the Castle of Tully, in the County of Fermanagh, and shall not depart said Courte or Courtes without licence of the s[d] ffu[d].

That then this Recognisance to be Voyde, or else to remain in full force.

Taken and acknowledged
before us the first of April,
1654.

JOHN CORMICK.
EDW. BARRINGTON.
ROBT. BROWNING.

I think we may assume that Lady Hume and her party got away to Monea, probably escorted by Captain Maguire himself.*

Mrs. Hamilton resided at Monea Castle after the death of her husband, as is shown by the "Muster Roll of the County of ffarmannagh," A.D. 163—," where is found No. 1, on the list of "Mrs. Hammelton, hir men and armes," in "the Barony of Maghereboy," the name of "William Crawford (armes) sword onely." Mrs Hamilton is therein described as "Widdowe to the Lord Arch B[pp] of Cashell, deceased, undertaker of 1500 acres." She was daughter of John Crawford of Crawfordsland, and doubtless William Crawford was her relative, as "No. 7, James Somerwell, sword onely," was her husband's connection, through Elizabeth Hamilton (Somerville's wife).†

When the younger Malcolm Hamilton died I cannot ascertain. The following extract from the *Betham MS.* (1718–9) at Cheltenham, however, shows that it must have been before his youngest brother Lewis, and gives, in spite of obvious inaccuracies, some interesting family history :—

"HAMILTON IN FERMANAGH.

"This family was remarkable in Fermanagh, though now in a manner extinct from their lands and tytles. The Archbishop of Cashel, his eldest son Archibald, dyed before Hugh was created Lord Barron of Clinawly, besides other lands at Ballygaly and elsewhere (*sic*). His second son Lieus was created Lord in Swedland, married a Swedish lady of great birth, by whom he had two sons and one daughter, with whom he travelled to his native country

* From what I have seen of the depositions, I am inclined to think that the massacres in 1641—mostly, at any rate—took place in the absence of Captain Maguire and another leader, Brian Macoconagh Maguire, who was said to be favourable to the English.

† Information from Sir Charles King, Bart.

Ireland in a ship richly fraughted. His fortune was such y^t^ he dyed at sea, his lady brought his body back to Swedland, where he was buried honerably, and travelled with her children to Ireland—came to Fermanagh, and possessed the Castle and Manner of Moynea, by right of her children. The eldest son was Gustavus, who was Governor of Iniskillin and Fermanagh forces in the late warrs '88, and remarkable for his prudent care and conduct, dyed in the yeare 1690, having left many children * by ye second venture, daughter to Edward Cooper, Esq., for by his first spouse he had none alive butt the eldest of these children, who was named William, an ayrie youth, and unfortunately married a young woman who was farr inferior. His friends and stepmother, little fearing such fatal destinies, but finding out ye truth herof, could not endure to see him. The young man, considering his folly, took a strange magett in his head, sould all his Father's estate, took into ye army, and soon after dyed. His stepmother, Madam Hamilton, supported ye rest of the children by her joynter. Ye son called Ludowick [Gustavus], being brought up in ye colledge, is become a young Minister. There is another hopeful youth named Edward, well educated in learning and breeding, besides others alive and dead of these children. The Governor had a younger brother named Malcolm, who was Major in his foot regiment, and was married to Collon[ll] Robert Sanderson's daughter, by whom he [had] a son named also Malcolm, a hopeful young youth. His father dyed in the yeare——.

"Captain Charles Hamilton of Belcoo* is derived from ye Lord of Clin-

* This gentleman was presumably the ancestor of Hamilton Jones, of Monyglass, Co. Antrim, and Belcoo, Co. Fermanagh. Robert Morres Jones, of Ivybrook, in 1770 married Letitia Hamilton, and their son Kenrick assumed the name of Hamilton before that of Jones (*vide* Burke's *Landed Gentry*). Part of the estate which Archibald Hamilton got from Sir James Balfour in Monterfodan (Glenawly) appears to belong to Hamilton Jones. Drumvelly, the name of the vicarage mentioned in connection with that estate, is also the name of a townland near and between Holywell and Upper Lough McNean. There is a graveyard and the site of an old church at Holywell, a small hamlet in the parish of Cleenish. There is also the ruin of an old church at Templenefrin (Templenalafrin), where a church is marked within the Proportion of Monterfodan in the old map of 1609. The modern church is at Mullaghdun, a denomination which the Inquisition states was claimed by Sir Wm. Cole, but which now belongs to Hamilton Jones. The statement about Captain Hamilton of Belcoo cannot be accurate as far as Lord Glenawly is concerned; but he may have descended from his brother, Captain John. The following memo. of Lord Glenawly's Will (1676) may help to throw some light on the matter:—

Lord Glenawly desired to be buried in Errigalkeerogue Church [in which his Ballygawley estate was situate]. He left his widow £300 a-year in lieu of jointure or thirds; and also his moveable goods during her viduity, or ⅓ of them for life if she remarried, unless such as might be otherwise disposed of under his hand and seal. He left (together with the reversion of the above goods) all his other lands, tenements, and hereditaments, reversions and remainders, as well in Ireland as in Sweden, and all his Bishops' leases, and all his other chattels real (chargeable nevertheless as hereafter expressed), to his son William and the heirs of his body, failing whom, to be equally divided between his daughters Arabella Susanna and Nichola, and their heirs, &c., with remainder to his own heirs.

He left Arabella a portion of £1,800, and Nichola £1,500, to be paid within one year of their respective marriages. If one died, the portion of the survivor to be £2,500. The said portion or portions to be raised out of the lands of his brother-in-law, Belfore (*sic*), deceased, devised to testator for his wife's portion; and all the lands of his said brother-in-law recovered or to be recovered by him, upon a mortgage assigned to him by Manico Thompson, Esq., deceased; and out of all monies paid in upon either of these accounts. The remainder thereof to be paid out of the issues and profits of the lands and leases herein devised to his said son. He left his daughters, for their maintenance from the time of his death till their fortunes should be paid, £60 a-year. All his plate, except so much as his overseers hereafter named should think necessary for the daily use of his house, to be sold for the payments of his debts and legacies. He devised to his wife for life the use of all the medals, rings, pearls, and jewels which he had formerly intrusted to her, and all his other medals, rings, and jewels, except as he should by schedule to his will otherwise settle and dispose of; and after her death, one moiety was to go to his son, and the other to be divided between his daughters.

awly, being a valliant stout officer in ye late revolution, and remarkable at the siege of Derry for his good conduct. These are all derived from ye Archbishop of Cashill, Bishop of Cashill, who, with these Lords of his children, were soe remarkable for their honerable dispositions, attended with bounty and charity, that it were a great pitty such a brave family should be extinct. The family of Hamilton beareth in their Atchievm^ts^ and Ensigne Armoriall Gules, 3 cinque foils, armine, quartered with a coate of arren. For ye crest a sallimander."

I have found no further mention of the younger son of Lewis Hamilton; but Gustavus, the eldest son, was living at Monea in 1688. He was a magistrate for the County Fermanagh.* Andrew Hamilton says of him, in his *Actions of the Enniskillen Men*, that "Our governor had been for several years cornet to the troop that belonged to his uncle, the Lord Glenawly, but was disbanded by the Lord Tyrconnell, when the rest of the Protestant officers were turned out of the army in Ireland; and after that he lived constantly at home on his own private estate." Space will not allow of a full account of this gentleman and the Enniskilleners in connection with the defence of Enniskillen; I must refer the readers of this paper to that in Harris's *Life of King William*, compiled, as he says (page 213), "partly from authentic manuscripts, partly from the information of eye-witnesses, and partly from the relation published thereof by the Rev. Mr. Andrew Hamilton, a clergyman then on the spot." Suffice it to say here, that on the approach of two companies of Sir Thomas Newcomen's regiment to garrison the town, and there being a difference of opinion amongst the townspeople and the neighbouring gentry as to whether they should be admitted or not, Gustavus Hamilton was sent for from Monea, and called into council; and it was decided not to admit the troops. The soldiers, finding they were to be resisted, as they approached the town on a Sunday in December, 1688, and in the absence of their officers, who had left them and gone to dine at Castle Coole, promptly ran away to Maguire's

He bequeathed to his brother, John Hamilton, in token of the brotherly love which he had to him, one mourning suit and the half of his wearing apparel, and also £10 to buy mourning rings for himself and his children. His books and arms were to be deposited in his said brother's hands, for the use of his son till he came of age, &c., and then to go to his said son. John was "to have the collecting of my son's rents, after the same allowance, according to the agreement made between him and mee under my hand and seal." He left his sisters £15 to buy them mourning gowns. He left £20 to be invested by the churchwardens of Errigalkeerogue, within two years after his death, for the use of the poor, the interest thereof to go to the poor of the said parish for ever, as the minister and churchwardens should think fit; and they were to be guided therein by his executors and overseers, if any of them pleased to concern themselves therein. He left his faithful servant-maid, Britta Browne, as her reward for her true and faithful service to him, £50, to be paid to her within two years after her marriage in equal portions in each of the said years, out of the residue of his personal estate. He bequeathed £500 to his wife, to be disposed of by her to whichever of his children, or his or her children, she should think fit, and as they should best deserve at her hands by their dutiful demeanour to her. He appointed his beloved wife and his brother John as sole executors and guardians of his children and their estates. "And to the end my said children may be brought up in the fear of the Lord, and according to their qualities, and their estates preserved and improved for them," he humbly requested that Lord Viscount Granard, "the now Bishop of Clogher," St. George Acheson, and Capt. William Moore would take the trouble to be overseers of his last will, and to cause his executors to give in their accounts to them, how well they had managed their said trust and educated his said children. "And now the Lord in heaven blesse my said wife and children, and my said brother, and keep them in peace and amity, and prosper them in all their affairs."

Signed and Sealed 19 Febv., 1676-7, "Hugh Glanally" (L.S.), in presence of Godwin Swift, J. Creighton, Gabriel Cathcart, Patrick Hamilton.

* Canon Bradshaw's *Enniskillen Long Ago*, p. 146.

Bridge, about seven miles distant The townspeople elected Gustavus Hamilton their Governor. Andrew Hamilton says that he was not present at the election, but consented to take the charge upon him, and immediately gave orders to raise two foot companies in and about the town, the one under the command of Captain Allen Cathcart, the other under the command of Captain Malcome Cathcart, and in a very few days formed a good troop of horse, and a foot company for himself, out of his own estate and the country adjoining. He removed his family into the Castle of Enniskillen. His duties lay almost entirely in and about Enniskillen, where, as the armed forces and the population were increased during the winter by new arrivals, he acted as Commander-in-Chief. He made an expedition to Omagh on 10 June, 1689, in person, which, as well as others sent out by him, were successful, until about three days before the battle of Newtownbutler, when the Duke of Berwick advanced from Trillick towards Enniskillen with a strong body of horse. Governor Hamilton sent out two companies of foot under Captain William Macormack and two troops of horse to oppose him, with orders to wait for him at a narrow place between Lough Erne and the Mill Lough, at the present borough boundary on the road to the Workhouse, a place commanded by a sod fort, on the Fort Hill, which he had made, where Sir Lowry Cole's monument now stands. Beyond this was then the Castle of Cornegrade, in possession of the garrison. The foot, however, advanced contrary to orders over the hill on the other side of the pass, where they were surprised in a hollow by the Duke of Berwick's horse; and their own horse retreating, and not coming to their relief, 25 of them, including an ensign, were killed, and 26 taken prisoners, the rest escaping into Enniskillen. The Governor, too late, advanced to their relief, on whose approach the Duke of Berwick retreated to Trillick. Apprehending that the latter would have made Captain Corry's house at Castle Coole—a house of considerable strength and accommodation—his head-quarters, and expecting a siege, Governor Hamilton ordered it to be burnt down, which was accordingly done.*

Colonel Wolseley, who was sent by Major-General Kirk to be Commander-in-Chief and Colonel of horse, arrived at Enniskillen on 28 July, and took over the command. Gustavus Hamilton, who was then made senior Colonel of foot, being confined to his bed with a fever, Lieut.-Col. Berry was detached on 30 July for the relief of Crom Castle, which was besieged by Lieut.-General MacCarty, and having had, at about 9 a.m. on the 31, a successful skirmish near Lisnaskea, he sent to Enniskillen for relief. Colonel Wolseley advanced and joined him, and having pushed on, the battle of Newtownbutler was fought and won later in the day, and General MacCarty taken prisoner.

Gustavus Hamilton, of Monea, has sometimes been confounded with a namesake, Colonel Gustavus Hamilton, M.P. for County Donegal, and a Privy Councillor, who greatly distinguished himself in this war. This latter officer was a nephew of the Earl of Abercorn, was Governor of Athlone after

* According to Andrew Hamilton's account, these events would seem to have taken place earlier in the month, about the 7 or 8 July. But he was not at Enniskillen at the time.

its siege, became a general officer in Queen Anne's reign, and was created Viscount Boyne in King George the First's reign.

Gustavus of Monea was not so fortunate. He, like others, incurred great losses during the war, and seems to have survived it but a very short time. A descendant and namesake informed the Rev Canon Bradshaw (author of *Enniskillen Long Ago*), in 1863, that his ancestor died about 1691. I have not been able to verify this date, as no Will or Administration of his effects is to be found at the Public Record Office. On the 22 Sep^r., 1697, there was presented to the Irish House of Commons "A petition of Margaret Hamilton, widow of Colonel Gustavus Hamilton, deceased, setting forth, 'that her said husband was one of the first who took up arms for preservation of the protestant interest in this Kingdom, and being chosen Governor of Inniskillen, borrowed and laid out several sums of money for fortifying the Town and buying arms, for which he gave bond and judgment, and that now his estate is actually extended for the same; and praying that this House will take into consideration her husband's services, and the miserable condition of her and her five children,' was presented to the House and read," and was referred to a committee. The result was that the House voted Mrs Hamilton £600, and on the 3 Dec. sent an address to their Excellencies the Lords Justices that they would be pleased to pay her the £600. The resolution was sent over to the Treasury in England, and was before the Board on 11 December, with the Lords Justices' letter.* No order, however, seems to have been made on it: possibly money was scarce; and at the beginning of the Session of 1703, we find Mrs. Hamilton again petitioning the House, and complaining that, owing to the dissolution of the late Parliament, their vote of £600 to her had come to no effect. On the 3 November, the Committee of the whole House resolved that she should have £600 sterling given her in compensation of the losses, sufferings, and services of her said late husband, and for the support of herself and children. This resolution was referred to the Committee of Ways and Means; so we may hope that Mrs. Hamilton got her £600.

By 1704, Gustavus' eldest son, William, was taking steps to sell his estate. By a deed of division, of which I have been lent a copy, dated 11 March 1705-6, between Hugh Montgomery of Derrygonnelly, Co. Fermanagh, Esq, and Katherine his wife; Robert King of Lissenhall, Swords [M.P. for Lifford]; Robert King of the city of Dublin, gent., and Marion his wife; James King of the city of Dublin, Merchant, and Robert Montgomery of Derrybrousk, Co. Fermanagh, gent,† it appears that William Hamilton, gent., son and heir of Gustavus Hamilton, late of Castletown, had, for the considerations therein mentioned, by deeds duly executed, granted and conveyed to the said Hugh Montgomery and Robert King, the Manor of Castletown, subject to several incumbrances to which the same was liable. From this deed I infer that William Hamilton received £295 in cash, the purchasers taking over the

* *Cal. Treasury Papers*, vol. xlix., 36.

† James King was elder brother of Robert King; Robt. Montgomery, younger brother of Hugh.

charges on the estate. In connection with this transaction, the following note is found endorsed upon Archbishop Malcolm Hamilton's will:—

"24 March, 1704. Wee were present when Mr. James Coghill, Registrar of the Prerogative, by order of Dr. Coghill, the Judge, returned this Will of Malcolm Lord Archbishop of Cashell to Robt. King as the original will—signed Hugh Rosse, Charles King, Geo. Hamill. Memorandum. This will to be returned into the registry of the prerogative on or before the last of Novr 1704, sub pœna, bis mille Lib: J. C." This note, I think, seems to confirm the idea that the grant to Lords Roscommon and Claneboye in 1631, was the

Photo by R. WELCH. MONEA CASTLE.

means by which the escheated estate was restored by some arrangement, eventuating in the further grant of 1639, to the Archbishop's family, to be held under the trusts of his Will.

The deed gives effect to a scheme of division of the estate between Montgomery and King, under which King took Castletown, *alias* Monea, with the house and customs, together with the fairs and markets and pipowder court.*

* In the Index to Fines in the Public Record Office we find this entry—"1705. Fermanagh C. Jacobu King mcat. et Robtu Montgomery gen. quer de maner terr Castletowne, Hugo Montgomery ar. et Katherine ux et al Robtu King et Marion ux def etc. in Rossenure et al."

King's share of the estate appears to have descended to his daughter and heiress, Mary, who married William Smyth of the Drumcree family in Westmeath. Smyth served as High Sheriff of Fermanagh in 1736.

There is some difficulty in tracing the history of this part of the Monea estate. In Pue's *Occurrences* of 29 Oct. till 2 Novr. 1734, there is an advertisement of "Part of the estate of William Smith of Drumcree, county Westmeath, Esq., in right of his wife deceased, consisting of about 3,000 acres, viz., Rossenure, Remelslogh, two Drumgormlys, Derrymsogher, Knockmore, Drumcorban, Lughans, Giltagh, and Shankill, being now or soon out of lease, together with the Mannor House and Customs of Monea Fair; to be set for 21 years. Note—These lands are within 5 or 6 miles of Inniskilling, co. Fermanagh." These were the lands which Robert King (M.P.) of Lissenhall, Swords, devised 27 Aug., 1711, to his daughter Mary.

I am informed that the name of Smyth only occurs twice in the Vestry Book of Devenish parish—first in 1744, where it is stated that the corner pew [afterwards the Brien pew] belongs to Mr. Montgomery and Mr. Robert Smyth. The latter gentleman's name does not appear in Burke's *Landed Gentry* as being related to the family of Smyth of Drumcree. The name appears again sixty years afterwards, in 1804, when it is stated that Robert Smyth's right to half of the pew is confirmed.

The name of Brien appears first in 1789, when "Jo. Brien signs the Vestry Minutes for the first time." Under date 7 Feb., 1804, the following entry occurs—"Pew No. 23, to Mr. Montgomery. N.B.—This is divided by consent, half to Mr. Brien." The name Brien does not appear again till 1821, when John Brien signed the book; but after that it occurs frequently. I am told that the John Brien of 1789 did not sign the book first, as if he were the principal Vestryman present, but that the John of 1821 did so. It is considered probable that the estate changed hands from the Smyth to the Brien family about 1804.

Hugh Montgomery, the other purchaser, had married Catherine (before-mentioned), the posthumous heiress of Richard Dunbar, by Anne Catherina, Lady Hamilton. I find in a Chancery bill of the 20 May, 1688, that the latter deposed that about 21 years since, she being married to Richard Dunbar, he being seized as in fee of the proportion of Dromcroe, and being very sickly, made his last will and testament, and devised unto her, who was then his wife and expecting a child, the proportion of Dromcroe during the minority of the child; and when the child came of age, half to the child and half to herself for life. That he soon after died, and soon after that a child was born, which happened to be a daughter, and was christened Catherine. She continued quietly in possession till John Dunbar, about five or six years last past, commenced suits against James Somervill, deceased, her then husband, herself, and her daughter Catherine, endeavouring to prove that Richard Dunbar had only an estate tail to him and the heirs male of his body, with remainder to him the said John Dunbar. A Commission had sat at Belleek to enquire into the matter, and James Somerville had taken Richard Dunbar's Will to it, and left it on a table, from which (she alleges) it was

taken up and removed by Thomas Hardcastle and Andrew Hamilton, Commissioners for John Dunbar, and that they had given it to him. She prays that they may be ordered to answer certain queries about the Will. It appears from the answers to another bill, Moutray *v.* Weir, 19 May, 1674, concerning a loan alleged to have been lent to Sir John Dunbar by Moutray's father-in-law, Sir James Ereskin, that this John Dunbar was son and heir of John Dunbar deceased, second son of Sir John Dunbar, and of Mary Dunbar, *alias* Veldon (Weldon), who was immediately after the Settlement of this kingdom his mother and guardian. This attempt to deprive his cousin of her share of the family property (for he seems to have had property in Magheraboy of his own) does not appear to have succeeded.

In a Chancery bill, Christopher Irwin *v.* Callwell and Somerville, 24 May, 1671, Richard Dunbar, late of Derrygonnelly, is described as having been "grandchild to said John Dunbar" (before called "Knight"). In another bill, Moutray *v.* Weir, 19 May, 1674 (the answer to which is referred to above), Richard is said to have entered into the property alleged to have been mortgaged to Ereskin, as "son and heir" of Sir John Dunbar. This expression may have been merely a legal colloquialism. Lodge says* that Richard was "only son of James, eldest son of Sir John Dunbar."

In the old church near Derrygonnelly is a gravestone with this inscription—

"VIRTUS MOVET REX FOVET.

"Here lie the bodies of Richard Dunbar and Hugh Montgomery, Esqrs. Richard died Jany 6, 1666. Hugh died Sepr 26, 1722. Aged 71."

Hugh and Catherine Montgomery had two sons, between whom their estates were divided. The elder, Nicholas, having married Angel Archdall, succeeded after the death of her two brothers (*s.p.*) to the Archdall estates, and assumed that name. He was elected in 1733 M.P. for Fermanagh, and he and his descendants retained the seat in an unbroken line of Archdalls, for more than a century and a-half, down to the dissolution of Parliament in 1885. The younger son, Hugh, was the ancestor of Hugh de Fellenburg Montgomery, D.L., of Blessingbourne, Co. Tyrone, who now represents the younger branch, as Captain Mervyn Archdall, D.L., does the elder branch of the Montgomery family of Derrygonnelly.

To return to the Hamiltons. I have found (except as above-mentioned) no further trace of Gustavus' eldest son, William, after he sold the estate, than may be gathered from an entry in the Administration Grants for Clogher, which may be thus summarised in English:—

"Mary Hamilton, otherwise Dean, and Christopher her husband, of Killihevlin, gent. Paul Dean of same, Esq., and Robt. Shore of Inniskillin, Esq., all in Co. ffermanagh, bound in £1,000, 21 July, 1709, to the Bishop of Clogher, to administer the goods, &c., of William Hamilton, late of Munea, parish of Devenish." This most likely relates to the former owner of the Monea estate. I find that there is, in the parish of Devenish, an original list of tithe payers, in 1695, amongst whom appears—"Madam Margt Hamelton of Muneah,

* Vol. iii., p. 147.

£00 10s. od.;" and in the Vestry minute-book of the same parish, it is recorded, under date 15 May, 1744, that the pew then assigned to Major George Dunbar, had been in 1712 assigned to "Cornet James Cathcart and Mrs. Hamilton." Mary Dane was evidently William Hamilton's sister. Her husband, Christopher, in his will dated 21 Aug., 1727, which she proved 15 March, $172\frac{8}{9}$, as sole executrix, directed that she should take half of the sum of £600, which was payable at the death of Margaret Hamilton,* and divide the other half amongst their children. Mrs. Hamilton was living in Enniskillen in 1727, as I find that at a Vestry meeting held on 31 May, it was "enacted that Captain Michael Cole shall have 'their' [? his] seat next to the minister's seat, Mrs. Margaret Hamilton of Enniskilling still having a right to sit therein." In the same Vestry Book (now in the Public Record Office) I find an entry on 23 Feb., 1684, of the baptism of Mary Hamilton's husband, Christopher, son of Paul Dane (Provost of Enniskillen, 1688), and Eliza Martin, his wife. I suspect that he was not the eldest son, as a Paul, son of Paul Dane, was buried 8 Sep., 1707. This Paul I suppose to have been the son of (presumably) an elder brother of Christopher, Paul Dane, who died in 1745, having then a married granddaughter, as appears by his will: and from whom the present M.P. for North Fermanagh, Richard Martin Dane, is a descendant in the fifth generation.† Although it was common enough to call a younger child after a deceased elder brother or sister, the Paul who died in 1745 must have been a man in 1707, and therefore could not have been a younger brother of him who was buried in 1707. There are entries in the Enniskillen Vestry Book relating to several children of Christopher and Mary Dane. In 1709 their son Paul was baptised; in $171\frac{1}{2}$ a daughter Jane was baptised; in $171\frac{2}{3}$ a son James was baptised in February, and buried in March; in 1714 a son Richard was baptised, who was buried in 1717; in $171\frac{4}{5}$ a daughter Elizabeth was buried; and in 1716 another Elizabeth was baptised; in 1718 a daughter Martha was baptised; in March, 1726, "a child of Christopher Dane" was buried; Christopher himself was buried Sep. 27, 1727, on the same day as "Mrs. Dane," probably his sister-in-law, and wife of his brother Paul.

The following brief entry in the same Vestry Book sums up the history of (probably) another child of Gustavus Hamilton. "1717, May 22. Christopher Dane's sister-in-law Buried." Another of the five seems to have been the wife of Cornet James Cathcart. There was one son, the Rev. Gustavus Hamilton, who was for some years curate of Enniskillen. His name appears as such in the Vestry Book from 1723–8. There is also an entry, dated 14 Jan., 1721–2, of the marriage of Gustavus Hamilton and Jane Cathcart;

* I think that this is conclusive as to Mary Dane being William Hamilton's sister. A "William Hamilton's" signature is attached to some articles in my possession for some race meetings to be held at Inishway, near Monea, in seven years, beginning 2 May, 1711. (See my *History of the Manors of Finagh and Coole*, pp. 168–9.) I think he was a different person, as the signatures are not confined to gentlemen of Fermanagh.

† Assuming Paul Dane (who died in 1745) to have been son of the Provost of Enniskillen in 1688, this is the descent—1, Paul, d. 1745; 2, John, m. Elizabeth Auchenleck, and d.v.p. 1742; 3, Paul, m. Margaret, and d. 1800; 4, Richard, m. Anna Auchenleck, and d. 1842; 5, William Auchenleck, d. 1873; 6, Richard Martin, M.P. I have not found any entry of the Provost's burial. A "Mrs. Dane" was buried 26 Jan. 1713–4. This was most likely his wife.

and further, on 5 March, 1722–3, of the baptism of Anna Catharina Hamilton; on 20 April, 1724, of Jane; on 9 June, 1725, of Nicholas; on 29 June, 1726, of Malcolm; and on 4 August, 1727, of Lettice; all children of Gustavus and Jane Hamilton. This looks as if Jane were a daughter of Captain Malcolm Hamilton. Gustavus was afterwards Vicar of Laracor, Dean Swift's old parish in the diocese of Meath.

Before taking leave of the Hamiltons of Monea Castle, I may state that I have found at the Public Record Office the entry dated 12 March, 1696, of a Grant of Administration of the goods of John Hamilton of Monea, to Archibald Hamilton, "his sone." The bondsmen in £500 are Archibald Hamilton of Dervary, Co. Fermanagh, and Hugh Montgomery of Derrygonelly. That this John was Captain John Hamilton, the Archbishop's third son, is, I think, proved by the following from amongst the Devenish records:

"An accompt of the Tythes of the Parish of Devenish and Boho for the year 1695.

	£	s	d
"Captain John Hamilton for Fremagh	00	12	00
William Hamilton of Leitrim [Boho]	00	9	06
Robert Hamilton of Crott	00	07	06
Captain Archibald Hamilton of Aghnavilla [part of Derryvary]	01	06	00
Madam Margaret Hamilton of Muneah	00	10	00"

Archibald Hamilton's name is amongst those of persons attainted by the Parliament of 1689. Probably Captain John, being very old, escaped notice. The name of Archibald Hamilton is appended to the Enniskilleners' address to King William and Queen Mary in 1689.

The names of Hamilton and Cathcart are frequently to be found in the records of Devenish parish. Amongst the Householders as enrolled for the Hearth-money tax in 1665–7 are—The Lady Hamilton, James Hamilton of Drumcose, William Hamilton of Tullymargie, James Hamilton of Giltagh, and William Hamilton of Fingraan. There is a tombstone at Monea churchyard with the inscription—"James Hamilton, died 26 Feb., 1688." Certain members of the Cathcart family not only bore the Hamilton Christian names, but appear to have been in possession of several portions of the original Hamilton estate, as Captain Malcolm Cathcart of Gurteen, Lieutenant Hugh Cathcart of Scandally, and Captain Lodovic Cathcart of Derrinefougher.*

* *From Phillips-Bethim MS. 13293, Thirlestaine House, Cheltenham.*

"CATHCART.

"The family of Cathcart, in ffermanagh, were gentlemen of considerable estimation and respect, since the warrs of 1641 and before. The most remarkable of his family in forty-wan warrs was Adam Cathcart, Esqre being High Sheriffe in ye county, and Captn in ye armey, remarkable for his prudence and good care in preserving ye county dureing ye said warrs. His eldest son, Gabriel, was married to Anna Hamilton, daughter to ye Archbis'p of Cashill, and sister to Hugh Hamilton, who was created Lord Barron of Clinawley, whose other brother, Liews (*sic*), or Lodowics, was created Lord in Swedland. Another daughter of ye said Archbishop was married to Macarty in Monster.

"The chiefest of ye family now in ffermanagh is Malcolm Cathcart, Esq., ye eldest son and heir of ye said Gabriel Cathcart, Esq., whose mother was ye aforesaid Anna Hamilton, and is married to Mary, daughter of Sir James Caldwell, Bart., whose eldest son by the s^d Lady is James, a young hopeful youth. The said

On the portion of the Monea estate which Robert Weire bought from Robert Hamilton are the ruins of an old house called Tullymargie Castle, otherwise Markethill. I find in Lodge's *MS. Records of the Rolls*, vol. ii., p. 451, notice of a deed, dated 1 May, 1636, which recites that Robert Weire of Fertagh,* Co. Fermanagh, gent., had, by deed of 1 May, 1626, demised to William Hamilton of Tullymargie, gent., all that two parts of a great tate called Tullymargie for 101 years from the 1 May aforesaid, at a yearly rent of £8. The said Weire, for the sum of £37 sterling, releases William Hamilton and his heirs of the sum of £4 sterling yearly rent out of the said rent, subject to redemption on repayment of the said sum on any first day of May or first of November within seven years.

This property appears to have passed to the Revd George Hamilton, presumably William's heir. He was A.M., and was ordained Priest in 1637. He was collated to the Prebend and parish of Devenish 28 March, 1661, and was instituted 22 April.† He obtained a faculty to hold Devenish with the adjoining parish of Boho 4 Sepr. 1664.‡ He held both parishes down till 1697; or, as another account says, he vacated the Prebend in 1692 (probably by death), when his successor, the Rev. Thomas Smyth, was appointed. His daughter and heiress, Anne, married Christopher Carleton (who was a Lieutenant in 1691, disbanded at the end of the war, and recommended by the House of Commons on the 13 Novr. 1703, to be put on half-pay, and employed when opportunity offered), second son of Lancelot Carleton, of Rossfad, Co. Fermanagh (the ancestor of Lord Dorchester), who was slain in the service of Charles I.§ Christopher Carleton died about 1716, and his wife about 1729. Their great-granddaughter, Mary Carleton, appears to have been one of the co-heirs of her father, Christopher, third son of George, Lieutenant Carleton's second son, and by her marriage with Henry Peisley L'Estrange, to have carried the Carleton estate at and about Tullymargie into the L'Estrange family. I understand that some of it has been sold in comparatively late years. Tullymargie itself now belongs to Surgeon-Major Teevan.

It now remains to notice Tullykelter Castle, the home of the Somervilles in the 17 century, the headrent of which is now enjoyed by Mr. Hugh de F. Montgomery. James Somerville, the second of the name, was dead in 1688, but living five or six years before.‖ By his wife, Lady Hamilton,¶ he had an

Malcolm Cathcart, Esq., was a valliant Cap^n in ye late warrs '88, under ye command of Govern^r Hamilton: and after ye warrs was tytled Major in ye Militia of fferm. His other brother, Captn Hugh Cathcart, is married to Mary Carleton, a gentlewoman of great relations, and sister to Guy Carleton, Esq.

"There is another forward gent. of the s^d family in this county, namely, Cornett James Cathcart, married to Coll^ll Gustavus Hamilton's daughter, who was Govn^r of Iniskillin in ye late warrs, and several other of this good family in fferm. needless to insert . . the form^r being ye most remarkable—all derived from ye Leard of Bardaraugh and other ancient houses in Scotland.

"There is another gent. of estate remaining in ye towne of Iniskellin, namely, Allan Cathcart, Esq., Justice of ye Peace, but formerly a rich merchant, whose antiquity I can't explaine, but ye former gent., who are derived from the Leard of Bardaraugh, beareth in theire coate of arms (vizt):

"Azur three cross crosslets fitched issueing out of ass many crescents argent, &c."

* Part of the Monea estate. † Cotton. ‡ *Faculty Book*, i., 15, P.R.O. § *Vide* Burke's *Peerage*.

‖ Chancery Bill—Somervill *v.* Dunbar, 24 June, 1688.

¶ Her name appears amongst those attainted in Fermanagh, in 1689, as Lady Hamilton of Tullykeltyre.

only daughter, Sydney, who married, as before stated, Colonel John Caulfeild of Tullydowy, fourth son of the first Viscount Charlemont. I have never visited this old house. Mr. Montgomery tells me that part of the ruin still exists, and that from the site there is a very fine mountain view. This would take in the range from Belmore Mountain to Knockmore Cliff, near Derrygonnelly.

I may conclude this article with a brief account of the Hume family and their estate In my memoir of Sir John Hume, M.P. for Fermanagh in the Parliament of 1634, in a work referred to at the head of this article, and published in 1835, I made him to be son of Patrick Hume of Manderstown, in Scotland, and an elder brother of George, Earl of Dunbar, who died in 1611, aged 48 (I think on the authority of some MS. notes by Dean Reeves). Having now before me, however, the 2nd vol. of the *Noble British Families*, by Drummond, 1846, I find* an account which makes Sir John to belong to a different branch of the Hume clan, and to be the 4th son of Patrick Hume (great grandson of Sir Patrick Hume of Polwarth, Controller of Scotland 1499, who died before 1504), by Agnes, daughter of Alexander Hume of Manderstown, and sister of the Earl of Dunbar. Sir John appears to have had seven brothers, one of whom, George, is described as of Drumcose, and also three sisters. He succeeded, in 1608, to the estate of his uncle† at North Berwick, and sold it in 1633 His wife's name was Margaret: her surname is not recorded. She died in 1612.

Pynnar reported in 1619 that "Sir John Humes hath 2,000 acres called Carrynroe. Upon this proportion there is a Bawne of Lyme and Stone, an hundred feet square, fourteen feet high, having four flankers for the Defence. There is also a strong, fair Castle, fifty feet long and twenty-one feet broad. He hath a Village near unto the Bawne, in which is dwelling twenty-four families." Pynnar reported further that of "Brittish Natives" there were 4 Freeholders, 9 Lessees for years, and 11 Cottagers. The castle was Tully Castle, about which much romance has grown up, but which really surrendered, as has been seen, upon parley, to Captain Rory Maguire, in 1641. These castles so called were in fact indefensible when attacked by large numbers, as had been proved at Lisgoole, where the garrison were smoked out. Pynnar also found that Sir John Hume had 1,500 acres called Moyglasse, of which William Fuller had been the first Patentee. Upon this nothing had been built. There were 15 British tenants who "have no Estates but by Promise from one year to another." Three of these were "Freeholders;" twelve "Lessees." Sir John had purchased this in 1615. In 1626 he purchased a small proportion called Drumcose. Of this Pynnar says that "Alexander Humes was the first Patentee. George Humes‡ hath 1,000 acres

* *Vide* pp. 30–31 of that work for very full particulars; also p. 28 for the Earl of Dunbar, who had a brother John, who succeeded him, but not one named Patrick.

† Viz., Sir Alexander Hume, Provost of Edinburgh 1593, and sent as Ambassador to England by James VI.

‡ This does not quite agree with the finding of an Inquisition in 1639, noticed further on. Drummond says, however, that George had a certificate from the Archbishop of Cashell and others, in 1623, that "he had planted all his 1,000 accerks of land, with trew honest Scottish men of full number.'

called Dromcose. Upon this there is a Bawne of 80 feet square of Lime and Stone, 12 feet high. There is no house in it." There were three Lessees for life. "The rest of the tenants have no estates but Promises." In after years a considerable Mansion House called Castle Hume was built upon this part of the Hume estate. This was succeeded by a house amidst beautiful lake scenery, built upon an island in Lough Erne, joined by a stone bridge to the mainland. This house, which was erected I believe by the grandfather of the present Marquis of Ely, was pulled down by the late Marquis, who made a sort of cottage out of part of the stables for the occasional residence of members of the family. Carrynroe, which was separated from the rest, and which contains a large extent of grouse mountain, is the more distant part of the estate,* which is not in one block. Drumcose is the part upon which Castle Hume and Ely Lodge were situated. Moyglasse adjoins Drumcose, and lies between it and the Sillies River. The other two proportions abut on Lough Erne. The three added together make, I believe, the largest landed property in the hands of one person in the County Fermanagh.

An Inquisition *post-mortem*, held at Newtowne [Newtownbutler] in 1639–40, found that the late King James, being seized in right of his crown of the great proportion of Ardgorte† [which Pynnar had called Carrynroe] with some neighbouring islands in Lough Erne, including Coonny, containing by estimation 2,000 acres, and of the Advowson of the Church of Inishmishawe (now called Inismacsaint), in the barony of Magheraboy, had, by letters patent bearing date at Westminster, 24 July, the 8th of his reign of England and 43rd of Scotland (1610), granted the same to John Home, Knight, and his heirs and assigns, excepting the half quarterland of Menerim, containing 120 acres. The Inquisition further found that the said King, being seized of the proportion of Moyglasse, containing by estimation 1,500 acres, similarly on the 6 May, 1611. granted the same to William Fowler and his heirs, &c.; who being seized of the premises as in fee, had, on 26 July, 1615, granted them to John Home, Knt., and his heirs and assigns. The said King, being in like manner seized in right of his crown of the proportion of Dromcose, including the Islands of Inishgollowe, Inislougher, Iniscomeade, Carr, and Trasna, lying in Loughearne, had granted the same on 29 April, 1611, to Alexander Hume, his heirs and assigns; who on the 20 June, 1626, had granted the same to John Home, Knight, and his heirs, &c. Sir John Home had, on 16 August, 1636, settled them to certain specified uses, and had died on 26 Sep., 1639. George Hume, Baronet, his son and heir, was then of full age and married. The premises were then and now held of the King, as of his Castle of Dublin, in free and common soccage, at an annual rent of £48 ster. Sir John Hume's successor appears to have taken out a re-grant in 1641.

Sir John Hume had, according to Drummond, three sons, viz.:— Alexander, who died before 1633; Sir George, who succeeded to Tully Castle; and Patrick, of Huttonbell.

* It extends to Lough Melvin, the lake alluded to in the last number of the *Journal* in the paper on the Spanish Armada, by Hugh Allingham, M.R.I.A.

† I omit the denominations.

Sir George Hume, whose wife's Christian name only—"Mary"—is given, was not at Tully Castle when it was surrendered to Capt. Maguire in Dec., 1641. I do not know to what family the "Lady Hume" mentioned in the depositions belonged. I think that Captain Patrick Hume, from whose deposition we gain our most detailed information as to what took place at that time, must have been Sir George's younger brother. Tully Castle (which, I understand, had a vaulted cellar or lowest story, which may still be seen) stood near the shores of Lough Erne, about a quarter of a mile from the existing Benmore rectory-house, and near the high road leading from Enniskillen to Belleek, on the southern side of the Lower Lake It does not appear to have been rebuilt; for I find the next baronet, Sir John, son of Sir George, described in the Attainder list of 1689 as "Sir John Humes, of Castle Humes, Bart." Castle Hume was near Lough Erne, and only about 3 miles from Enniskillen. In later days it has been the site of the farm buildings of Ely Lodge demesne. Sir George had a younger son, the Rev. George Hume, who married Dorothy Bingham, and whose second son became the fourth baronet. He had also a daughter, Phœbe, who married first, in 1664, Henry Blennerhasset, M.P., of Crevenish Castle, Co. Fermanagh; and secondly, Christopher Irwin, M.D. and M.P. (*Vide* my *Parliamentary Memoirs of Fermanagh.*) The second Sir John (the second baronet) married Sydney, younger daughter and co-heiress of John Hamilton, of Manor Hamilton, Co. Leitrim, by his first cousin, Catherine,* daughter of Claud Hamilton, the first Lord Strabane. Lady Hume had an elder sister, who married Sir Wm. Gore, Bart, grandfather of General Sir Ralph St. George-Gore, Earl of Ross, of Belleisle, Co. Fermanagh. Her father was an elder brother of Gustavus Hamilton, first Viscount Boyne, and eldest son of Sir Frederick Hamilton, who was the fourth and youngest son of the first Lord Paisley, and brother of the first Earl of Abercorn. Lodge tells us that Sir Frederick early embraced a military life, signalising himself under the banner of Gustavus Adolphus, King of Sweden. He returned home in the latter end of the reign of James I., and became gentleman-in-ordinary of the privy chamber to that monarch and to Charles I. He married Sydney, daughter and heir to Sir John Vaughan, a Captain in the Irish army, a Privy Councillor, and Governor of the City and County of Londonderry. Sir Frederick had by her three sons, viz.:—James; Frederick, who lost his life during the wars of Ireland; and Gustavus, Viscount Boyne. He had also a daughter, Christiana, who married Major-General Sir George Monroe, of Thermore.

To return to Sir John and Sydney, Lady Hume. I find (from *Lodge*, vol. ii., pp. 112–3) that Sir John Hume was made Governor of Fermanagh during the troubles of 1689, and that, although too sickly and infirm to take an active part personally, he fortified and provisioned Castle Hume, and raised 100 horse and 200 foot of his own tenants, and armed them at his own expense. He retired to England with his younger children, but he sent for his eldest son, James, from thence, who had been several years in the army there, and who died in the service.—*Actions of the Inniskilling Men*, p. 10. (This

* She remarried, 1st, Owen Wynne, and 2nd, John Bingham. *Vide* "*Lodge*," vol. v., pp. 174-5.

young gentlemen's name appears in the Attainder List of 1689 as "James Humes, son and heir apparent of Sir John Humes.") Sir John's second son, John, being in England before his arrival, he sent him, under the command of Major-General Kirke, to the relief of Derry, but he died of a fever on his passage to Ireland. His third son was Gustavus, who succeeded as 3rd baronet, (and was a minor when his mother died in 1688). His other children were—Claud, who died young; Hester, married Captain James Creighton; Catherine, married Sir James Caldwell of Co. Fermanagh; Sydney, buried at St. Peter's, Dublin, 4 March, 1684; Elizabeth, married Patrick Hume, Lord Polwarth, eldest son of the 1st Earl of Marchmont, and who was an officer in the service of the Prince of Orange, and was appointed Lord High Treasurer of Scotland in 1698. Lord Polwarth married, secondly, Jean, daughter of the 6th Earl of Hume, and d.v.p and s.p. 1710. Another daughter, Anne, married Colonel Hugh Caldwell (brother of Sir Henry), who died in Flanders; and Mary married Robert Johnston.

Sir John Hume died in 1695. He was High Sheriff of Fermanagh in 1662, having then succeeded to the baronetcy.

His successor, Sir Gustavus, the third baronet, married Lady Alice Moore, daughter of the third Earl of Drogheda, by Mary, daughter of Sir John Cole of Newland, and sister of Lord Ranelagh. They had three sons, viz, Moore, Gustavus, and George Lewis, all of whom died before their father. Moore, born 2 Oct., 1704, was killed from a fall from his horse on the Strand, near Dublin, 1 August, 1722. Gustavus died at White Church, in England. George also died young. Sir Gustavus Hume was M.P. for Fermanagh in the Parliaments of 1713, 1715, and part of that of 1727. He died 25 October, 1731. Lady Alice died 13 April, 1750. Upon Sir Gustavus' death the baronetcy passed to Charles (younger son of his uncle, the Rev[d] George), who d.s.p. 1750; the elder son John having died before Sir Gustavus; whilst the estates passed to the eldest of the latter's three daughters, Mary, who married in 1736 the Hon. Nicholas Loftus (who assumed the name of Hume after Loftus), afterward Viscount Loftus and Earl of Ely. Sir Gustavus' second daughter, Lucy, died young; whilst his youngest daughter, Alice, married in 1746 George Rochfort.* Sir Gustavus was High Sheriff of Fermanagh in 1701, and subsequently became a Privy Councillor.

Lord and Lady Ely had an only son, Nicholas, second Earl. There was an attempt made by his uncle, Mr. Rochfort, before and after his father's death, to prove him to be of unsound mind. It appears from a judgment of Lord Chancellor Bowes, pronounced on 11 Feb., 1767, soon after Nicholas succeeded to the peerage, that this matter had been in agitation for some years at that time, as the Chancellor refers to an order of the Court of Chancery, made 20 July, 1759, requiring Nicholas' personal attendance,

* George Rochfort, brother of the first Earl of Belvedere, b. 24 Apr., 1713; called to the Bar, Mich., 1739; married, 24 May, 1746, his first cousin, Alice, daughter of Sir Gustavus Hume, Bart., by whom he had, besides three daughters, who died infants, Gustavus, who married in 1779 Frances, third daughter of John Bloomfield, of Redwood, King's County, and sister of the Countess of Belvedere.

being then a minor. This order his father, in contempt of court, had caused him to disobey. In the course of a lengthy judgment, Lord Bowes used these words—"I own the consideration of the interest of the person in remainder after an estate tail has very little weight with me." This evidently points to the objects of the litigation. Further on he said—"This inquest, if it cannot be set aside, must certainly remain, although another enquiry should be awarded; but while it remains, is it not evident that the person found neither an idiot nor of unsound mind ought not to be deprived of a dominion over his property?" The Lord Chancellor discharged the order of 20 July, 1759, and Lord Ely assumed the management of his own affairs, and bequeathed his mother's estate to his uncle, the Hon. Henry Loftus, who succeeded him in 1769 in the Viscountcy of Loftus of Ely only, Nicholas' father having been created Earl of Ely eight days before his death, which occurred on 31 Oct., 1766, and his mother having died in 1740.

The new Lord Loftus seems to have feared that Mr. Rochfort might attempt to take forcible possession of the Fermanagh estates. For I find in a very quaint MS. journal, now belonging to the present Marquis of Ely, that the Rector of Inismacsaint, the Rev. John Nixon, was for some time residing at Castle Hume, and apparently keeping house and entertaining on Lord Ely's behalf. On the 10 Nov., 1769, Mr. Nixon had everything packed up to go to Dublin next day. But when it came he says—"Got an account of Lord Ely's illness; sent a horse before me; sent for him back." And again —"1769. Saturday. Received directions this day to stay at Castle Hume from Mr. Loftus, and keep possession of the house against Mr. Rochford." Lord Ely died next day, Sunday, Nov. 12. Mr. Rochfort, however, does not seem to have made any move in the direction anticipated.

Lord Loftus took his seat in the House of Lords on Nov. 16, and arrived at Castle Hume on the 27th, accompanied by his wife, two Misses Monroe, probably her sisters or nieces (one of whom, "Dolly," was a celebrated beauty),* Mr. Leigh, Surveyor-General Tottenham, and Major Pigott.

The great Fermanagh estates of the Humes had now finally passed away from their blood and kinship, and Lord Loftus inaugurated the acquisition of them by a series of entertainments. For I find that Mr. Nixon has the following entries in his journal in 1770:—

Saturday, 6 January.—"The tenantry of Mannor Castle Hume dined here. Drank 19 gallons of rum in punch; 6 gallons of common whiskey; two bottles of ale. The number 120. In the parlour—Old wine, 11 bottles; Port, 5; Madeira white wine, 1. 1 bottle of port, Mrs. Hamerton.† 1 Madeira and 1 white wine for jelly. 2 dozen and 3 bottles of Barton's claret at second table. Parlour at night—Punch, whiskey, and rum; 1 bottle of port, 1 pint Frontimack."

Monday, 8.—"Tenantry of Churchill here. 12 gallons of rum in punch; 1 barrel of ale; 4 gallons of common whiskey drank. The tenantry dined in

* She married Mr. Wm. Richardson, of Rich Hill, Co. Armagh, M.P., and died s.p. Lady Loftus was Frances, daughter of Henry Monroe, of Roe's Hall, Co. Down.

† Probably Lady Loftus' maid.

the hall. In the parlour—Mr. Coane, Mr. Dickson, Mr. Crozier, and family."

Wednesday, 10.—"The tenantry of Slavin dined in the hall. The remainder of the 12 gallons of rum in punch; 5 gallons of common whiskey, 7 bottles of Mr. Barton's claret, 2 of white wine. In the parlour—11 bottles of claret, 5 port, 1 Madeira Night—whiskey and rum punch, 1 bottle of port, 1 bottle to Mrs. Hamerton."

On Thursday—"Our company enlarged by Mr. Dickson, Mr. Hamilton, Mr. Treadneck [? Tredennick], Mr. Johnston, Mr Ellis, and Mr. Higginbottom.* At dinner, 16 bottles of claret, 2 ditto Barton, 5 port, 1 Madeira, 1 port, Mrs. Hamerton. At night, whiskey punch and rum; 1 bottle of port."

On Saturday, 13.—"They all left me at six o'clock, and went off to Dublin."

Lord Loftus was created Earl of Ely in Novr. 1771, and lost his wife in August, 1774. In 1775 he married the daughter of Hugh Bonfoy, and died without issue 8 May, 1783, having been nominated one of the original Knights of St. Patrick, but had not been installed. His titles became extinct, and his estates (in Wexford and Fermanagh) devolved by his will on the issue of his sister, the Hon. Elizabeth Loftus, who had married, 31 Dec., 1736, John, son of Charles† Tottenham, M.P. for New Ross, Co. Wexford, and died before 1754, having by him, who was created a baronet 2 Dec., 1780, and died in 1787, a son and successor, Sir Charles. This gentleman was, on 28 June, 1785, created Baron Loftus, of Loftus Hall, Co Wexford. He was a Privy Councillor, a Governor of Co. Wexford, and in Jan., 1789, was made Joint Postmaster-General with the Rt. Hon. Wm. Brabazon Ponsonby. He became Viscount Loftus in 1789, Earl of Ely in 1794, and Marquis in 1800; also a Baron of the United Kingdom (as Lord Loftus) in 1801. He was a Knight of St Patrick.

Lord Ely married, 1766, Jane, elder daughter and co-heir to Robert Myhill, of Killarney, Co. Kilkenny, by whom he had two sons, John, second Marquis, and the Rev. Lord Robert Ponsonby, born 5 Sep., 1773, who retained the name of Tottenham, having inherited the estates of that family, and died in 1851, being then Bishop of Clogher. His youngest son, the Rev. George Tottenham, Canon of St. Patrick's Cathedral, Dublin, is the present Rector of Inismacsaint parish. Lord Ely died 1806. John, the 2nd Marquis, was born 15 Feb., 1770, and married, in 1810, Anna Maria, daughter of Sir Henry Dashwood, Bart. By her he had nine children, viz.:—John K. P., 3rd Marquis, born 1814; Lord George, born 1815, died 1877; the Rev. Lord Adam, born 1816, died 1866 (he married, 1846, Margaret, daughter of Robert Fannin, of Dublin, and was father of the present Marquis);

* I think this was the Rev. Gustavus Hamilton's successor as curate in Enniskillen, long before. On Nov. 3, 1778, a Mrs. Dorcas Higginbotham was buried at Enniskillen, aged 96.

† Generally known as "Tottenham in his boots," from the circumstance that he had ridden post from Co. Wexford in severe weather, and whilst suffering from gout, to vote in the House of Commons in favour of leaving the redundancy in the Treasury there, instead of sending it to England. There appears to be a family tradition that he was fined £100 for the breach of Parliamentary etiquette of voting "in his boots," having arrived late, and not having had time to assume the ordinary dress in which members attended the House.

the Rt. Hon. Lord Augustus, G.C.B., formerly Ambassador at Berlin and at St. Petersburg, and afterwards Governor of New South Wales, born 1817, who is still living; Lord Henry, born 1822, died 1880, having married, 1864, Louisa, Dowager Countess of Seafield; Lady Charlotte, Lady Egerton of Tatton, died 1878; Lady Anna; Lady Elizabeth, died 1836; and Lady Catherine, married, 1863, the late Captain Arthur John Loftus, Keeper of the Jewels at the Tower of London.

John Henry, the 3rd Marquis, married, 1844, Jane, daughter of James Hope Vere. Lady Ely was for many years a Lady of the Bedchamber to the Queen. She died in 1890.

John Henry Wellington Graham, 4th Marquis, was the only son of the third Marquis. He d.s.p. in 1889, having married, 1875, Caroline, daughter of George Caithness, and was succeeded by his first cousin, John Henry, born 1851, who is unmarried. The late Marquis had an only sister, Lady Marion, now the wife of the Rev. James Weller, having previously married, 1st, George Springfield, 2nd, Col. Sir James Bourn, and 3rd, Lt.-Col. James Buchanan.

The present Marquis has one brother living, Lord George, born 1854; married, 1884, Emily, daughter of Arthur Vandaleur of Balahine, Co. Clare. She died in 1886, leaving a son, Adam, and a daughter. Another brother of the Marquis, Adam, born 1853, died 1866; and a sister is also deceased, viz., Marianne, m., 1874, Robert Studdert of Cullane, Co. Clare.

The following is an attempt to identify the denominations of the Proportion of Derrinefaugher with the townlands of the Ordnance Survey:

Old Names.	Modern Names.
1. Rossemere.	Rossinuremore and Rossinurebeg.
2. Knockbeg.	Knockbeg.
3. Dromerchin.	Knockmore.
4. Derrinefogher.	Gortgor, Derrinefaugher, Greaghmore.
5. Listead.	Lisdead.
6. Leglan.	Legland.
7. Dromaigoimuva.	Dromgormly.
8. Aghekeirin.	Aghakeeran.
9. Killduffe.	Kilduff.
10. Dromary.	Drumary.
11. Aghasillus.	Stratore.
12. Killroe.	? Newtown.
13. Drumcroghan.	Drumcrohen.
14. Cor.	Carr.
15. Listomer.	Drumscollop (part of).
16. Carnebeg.	Carren East.
17. Dromscobbe.	Dromscollop (part of).
18. Tullycreighvy.	Tullycreevy.
19. Scymuriertagh.	Drumbeggan.
20. Tattegillagh.	Giltagh.
21. Dromduller.	Drumdiller.
22. Tullascanlan.	Scandally.
23. Shankill.	Shankill.
24. Tedan.	Fedian.
25. Ranasough.	Randalshough.
26. Lughan.	Leighan.
27. Cashell.	Castletown Monea.
28. Dromcarban.	Drumcorban.
29. Tullagarine.	Tullymargie, Fertagh, Dromore, Minemolran, Lautier, and Tomrogie.
30. Tullacalter.	Tullykelter.
31. Tonamulmora.	Shown on old map between Monaghan, Crott, Tullykelter, and Dromscobbe. Does not correspond with any modern townland.

Old Names.	Modern Names.
32. Crott.	Crott.
33. Dromeragh.	Drumaraw.
34. Moynaghan.	Monaghan.
35. Magheranekeeragh.	Magheranageragh.
36. Mullagillicolin.	Gillyholme.
37. Island of Fusie. }	Cannot identify either island.
38. Island of Clognecushine. }	

The above represent the 1,500 acres of the Middle Proportion; the following, the 33 added acres.

39. Ardvinhein. }	Crawford's Hill.
40. Dromavolig. }	
41. Kilmore, *alias* }	Kilmore.
Kilcrosse, *alias* }	
Kiltrassim. }	
42. Breho, *alias* }	Brackagh and Cleens—old and new.
Brehny. }	

ERRATA.

Page 197, lines 1 and 2 should be in brackets [ ].

Page 200, line 10, Lord Glenawly was sworn of the Privy Council, 29 Oct., 1666.

Page 202.—There appears to be some doubt as to whether the person who killed Sir John Weyms at Lisnaskea, and whom the late Bishop Reeves calls the Revd. Humphrey Gallraith, was a clergyman. In the life of Bishop Spottiswoode, by Hay, Gallraith and his brother are called that Bishop's servants; and on 6 March, 1629, the King's pardon is recorded to Humphrey Gallraith, William Gallraith, and others for the murder of Sir John Weyms.

Page 203, line 32, the inverted commas should follow the word "him" instead of "daughter" in next line.

Donegal Gaelic Legend.

By P. T. MacGINLEY.

I heard the following story many years ago from my father, Michael Mac Ginley of Breenagh, near Letterkenny:—

bpeuȝȝeul aiR columbcille.

Peadaṙ O'Tomṁnaṙ Macȝeinnlaoiȝ.

Deiṙ cuid de na peanċaiṙiḃ ȝuṙ bé cúiṙ na h anma ṙin, loċ-ṙúilȝ na ṙcailiḋ atá le feicṙinc aiṙ uiṙȝe ciuin an loċa ṙin nuaiṙ biḋeaṙ an, ȝnian aȝ éiṁȝ no aȝ dul ṙaoi; no nuaiṙ biḋeaṙ na neulta dubha aȝ ṙeólaḋ taiṙ an ṙpeuṙ oṙ a cionn aȝuṙ ȝuṙ b'é an ṙocal ceaṙt Seáilȝ; aċt ni h-é ṙo an t-áṙḃaṙ aiṙ aṙ tugaḋ an t-ainm ṙeo a ȝ-ceudóiṁ, aȝuṙ iṙ é Súilȝ an t-ainm ceaṙt maṙ tairbeanṙaiḋ miṙe ṙan ṙȝéal ṙo.

In aimṙiṙ Columbcille, nuaiṙ do bí ṙé 'na óȝlaċ aȝuṙ ṙul eiṁȝ ṙé beiṫ 'na naoṁ bi uill-ṗéiṙt uaṫḃáṙaċ na coṁnuiḋe i loċán aṙ a n-éiṁȝeann an aḃan Súilȝ. Bí an uill-ṗéiṙt-ṙi aȝ ṙeṁoṙaḋ na tíṁe ċaiṙt timċioll aȝ ṙluȝaḋ ṙuaṙ ȝaċ aon niḋ do ċáiluiȝ i nȝáṙ bí: aȝuṙ nuaiṙ naċ m-beiḋeaḋ a ṙáiṫ le h-iṫe aice ṙa bṙuaċaiḃ an loċáin d'éiṁeóċaḋ ṙí amaċ aȝ ṙleaṁnuȝaḋ aiṙ a bolȝ no aȝ léimniuȝaḋ aiṙ a h-iaṙball aȝ cuaiṙcuȝaḋ bó no caoṙaċ aiṙ ṙúṙ na tíṁe; aȝuṙ coṙ uaiṙ ṙluȝaḋ ṙí páiṙte no bean no b'eiṙiṙ ṙeaṙ láiṙiṙ ṙéim dá b-ruiȝeaḋ ṙí ṙaill aiṙ. Bí 'n tiṙ milte léi, aȝuṙ cnuċ-eaȝla aiṙ na daoiṁiḃ ṙoiṁṙi. Iṙ é Súileaċ an t-ainm do ċuȝ ṙiaḋ uiṙṙe, 'ṙe ṙin lan de ṙúilḃ, maṙ bí dá ceud ṙúil i nȝaċ daoiḃ d'a ceann, aȝuṙ iad doṁ ȝlinn niṁneaċ ṙin naṙ ṙeud aon neaċ aṁaṙc uiṙṙe ȝan a beiṫ laȝ le h-eaȝla.

Anoiṙ bí ṙeaṙ ȝlic, ṙioṙaċ, daṙ b', ainm do Feaṙṙoṙaċ 'na ċóṁnuiḋe ṙan uȝleann atá taoḃ ċuaiḋ do 'n loċán leiṙ a ṁáiḋteaṙ ȝleannṙúilȝ anoiṙ, aȝuṙ aȝ maċċnaiṙ ḋo aiṙ an dioȝḃáil do bí teaċt oṙṙta le linn na h-ullṗéiṙte ṙin daṙ leiṙ ṗéim dá mbeiḋeaḋ an t-óȝlaċ Cṁoṁċan ann ṙo, maiḃóċaḋ ṙé an ṗéiṙt-ṙi, óiṙ atá ṙé tṙeun meiṙneaṁail aȝuṙ ṙuil ṁȝeaṁail ċlainne Néill in a ċuiṙleannaiḃ.

Ȝluaiṙ Feaṙṙoṙaċ leiṙ, ȝo o-táinic ṙé ċum ȝaiṫcáṁ in a ṁaiḃ Columcille 'na ċóṁnuiḋe (aċt ni h-é Columbcille a ainm-ṙean an tan ṙin aċt Cṁoṁċan) aȝuṙ o' inniṙ do an cṙuaḋóiṙ aȝuṙ an leaċṫṙom do

bí riad ag fulang o'n bpéirt "agus" ar ré "táim ag teacht ra d' déin-ri le na marbad." "Nacrad leat" ar ra Columbcille "act caiteid túra curdead liom óir beirir nad n-éireócad ré liom-ra i do marbad" "déanrad rin go cinnte" ar ra Fearrdomac. Mar rin de, d' imtigeadar leó, go d-tángadar cum an locáin agus buail Columbcille a rgiad le crann a clordim gur bain ré fuaim ar mar fuaim cloig. Léim an uillpéirt ar an uirge, do fear go h-áird air a h-iarball agus d' feuc air an dá fear; a ceithe ceud púnd air larad le fearg. Bí a cuma com milleadh rin gur glac Fearrdomac rgannrad, agus deit go tarais agus d fág Columbcille lé cómraic do déunam leir an uillpéirt. Nior fan Columbcille abrad gur cug buille d' a clordeam oi agus cuit rí 'na dá leit 'ran uirge act d' éirig an t-iarball anír le prieab agus car é rém tarit air dorr Colaimbcille go riaib ré d' a fáirgead cum báir, agus 'ran am ceudna bí an ceann ag lúbarnaig anall cuige agus a beul forgailte le na flugad; act le h-aon móid-iarrtad amáin iéródig ré é rém on iarball agus dorruig air leir an gcloideam go ndeanna ré priairead dé, agus an ceann mar an gceudna. Nuair do bí an uill-péirt marb air rad aige d' feuc ré tarit agus ní riaib Fearrdomac le fágail. Nuair do táinic rior do Columbcille gur meall Fearrdomac é, agus nacar cug ré aon cuidead dó leir an uillpéirt do marbad d' eirig fearg agus buile air, agus rmuainig ré in a inntinn rém go marbódad ré Fearrdomac marad leir an uillpéirt. Lean ré é rior Gleannrúilig. Rit Fearrdomac an meud a bí in a cnámaib act rug Columbcille air ag dul tar rrotán, in áit a bruil an Congbáile anoir, i ngar do Litirgcannan, agus d' áiduig Columbcille a cloideam le na rcoiltiugad: "Na deun rin, a Ghiomdain!" ar ra Fearrdomac, "na buail mé leir an gcloideam rin air a bruil ruil nimneac, nairneac neamgLan na h-uillpéirte gnánna rin, act nig an cloideam agus nig do láma in uirge an trrotáin-re agus ann rin cuir cum báir mé má 'r mian leat é; óir go deaibéa ir riú rin mé air ron mo claidineacta. Mear Columbcille an impide-re beit réarúnta go leor, agus dorruig ré agus nig re an cloideam agus a láma in uirge an trrotáin; act nuair do bí riad nigte nior maribaig re Fearrdomac act dug mairteamnar dó, oir bí cúmact miorbúileac 'ran uirge rin gur bain ré fearg de duine air bit a nigead a láma ann. Atá an cúmact ceudna 'ran uirge rin go róil, agus fear air bit a nigear a láma ann agus a n-abrar úrnaig in onóir Colaimbcille geibeann ré raor o'n bfearg ir mó a bídear air: agus tugad an t-ainm "Di-r airgad" air an trrotán rin, ainm atá air rór. Act go n-abrócad lucht aineólac an tSacrbeurla "Fearrgad" amáin. Ir le linn na h-uillpéirte rin, Súilig, tugad na h-ainmneaca Loéánrúilig, Gleannrúilig, an aban Súilig, agus loc Súilig; agus air an áóbar rin ni cear iad do litiugad i Sacrbeurla, Sbillig, act Súilig.

[*TRANSLATION.*]

A Legend of Columbcill.

Some of the etymologists say the cause of the name Lough Suilly was the shadows which are to be seen on the smooth water of that Lough when the sun is rising or going under, or when the black clouds are sailing athwart the sky above it, and that the proper word is (should be) Skally; but this is not the reason of the giving of that name at first, and Suilly is the proper name, as I shall show in this legend.

In the time of Columbcill, when he was a young man, and before he came to be a saint, there was a monster dwelt in that loughan (little lake) in which rises the river Suilly. Now this monster was ruining the country round about, devouring every animal which happened to come near her; and when there would not be enough for her to eat about the borders of the loughan, she would rise out, gliding on her belly or springing off her tail, a-searching (of) cows or sheep through the district, and at times she would devour a child or a woman, or perhaps even a strong man himself if she got an opportunity of him. The country was spoiled by her, and there was quaking-fear on the people before her. It is Soolagh is the name they gave her, *i.e.*, full of eyes, because there were two hundred eyes in each side of her head, and they so bright, venomous, that no one could look upon her without being weak with fear.

Now there lived in that glen which is on the north side of the loughan, and which is now called Glenswilly, a wise, knowledgeable man whose name was Feardorach, and, reflecting upon the destruction which was coming upon them because of this monster, he thought to himself, "if the young warrior Criffan were here, he would slay that serpent, for he is brave and courageous, and the kingly blood of the children of Niall is in his veins."

Feardorach repaired with himself till he came to Gartan, where Columbcill resided (but Columbcill was not his name at that time, but Criomhthan), and told him the hardship and misery they were suffering from the serpent; "and," said he, "I am coming for you to kill her." "I will go with thee," said Columbcill, "but you will have to aid me, for it might not rise with me myself (I might not succeed) to kill her." "I will do so, certainly," said Feardorach. Accordingly they set forth till they came to the loughan, and Columbcill struck his shield with the haft of his sword till he drew a sound from it like the sound of a bell. The monster leaped up from the water. She stood upon her tail and gazed at the two men, her four hundred eyes blazing with anger. Her aspect was so terrible that Feardorach was seized with panic and fled, leaving Columbcill to make battle with the serpent. Columbcill did not pause long till he gave her a blow of his sword, and she fell in two halves in the water. But the tail arose again with a spring and twisted itself around the body of Columbcill until he was being squeezed to death, and at the same time the head was wriggling towards him with its mouth open to devour him, but with one mighty effort he freed himself from

the tail and fell upon it with the sword and cut it to pieces, and the head likewise. When he had the monster slain entirely, he looked around, and Feardorach was nowhere to be seen. When knowledge came to Columbcill that Feardorach had deserted him, and had given him no help to slay the serpent, anger and rage arose on him, and he resolved in his own mind that he would slay Feardorach as well as the monster. He pursued him down Glenswilly. Feardorach ran the amount that was in his bones (*i.e.*, with all his speed), but Columbcill overtook him crossing a stream where the Conwal now is, near Letterkenny, and Columbcill raised his sword to cleave him. "Do not do so, O Criomhthan," said Feardorach; "do not strike me with that sword on which is the poisonous, serpentine, unclean blood of that foul monster, but wash the sword and wash your hands in the water of this stream, and then put me to death if you so desire, for, indeed, I deserve that for my cowardice." Columbcill judged this petition to be reasonable enough, and he began and washed the sword and his hands in the water of the stream; but when they were washed he did not slay Feardorach, but gave him pardon, for there was a miraculous power in that water that it removed anger from anyone who would wash his hands in it. The same power is still in that water, and any man who washes his hands in it, and says a prayer in honour of Columbcill, is freed from the greatest anger which is on him; and the name Di-Feargach was given to that stream, a name which it still retains, but that the ignorant people of the speaking of English call it Feargach only. It is because of that monster Suiligh (gen. case of Suileac, and pro. Suilly) were given the names Loughansuilly, Glensuilly, the river Suilly, and Lough Suilly, and for that reason it is not right to spell them in English Swilly, but Suilly.

Note on Bronze Mace-Heads found in Ireland.

By GEORGE COFFEY, M.R.I.A.

RONZE Mace-heads of the general form of the accompanying figures are occasionally found in Ireland. They may be described as consisting of a tubular socket, open at both ends, furnished with a number of spikes arranged in sets of five or six on alternate spaces: the spikes are usually lozenge-shape in section, and the upper ones slightly curved downwards. A typical specimen is figured in Sir W. Wilde's Catalogue of the Museum of the Royal Irish Academy. It resembles closely fig. 3, but is without rivet-hole.

Mace-heads of this class have generally been ascribed to the Bronze Age. Wilde refers to the use of battle-maces of iron in the Middle Ages, and, proceeding to the description of the bronze mace-heads in the Catalogue, states that "in still earlier times, however, they consisted of hollow spiculated bronze heads, fastened on wooden handles." He adds—"They are of very wide distribution, for there are few collections in North-western Europe in which we do not meet with some of them."

A fine example from Tipperary is figured in the *Proceedings of the Society of Antiquaries*, 2nd ser., vol. v., p. 12. Mr. Butterworth, who presented it to the Society, writes—"It is usual to assign these spiked mace-heads to the Bronze period; but in the British Museum there are specimens which come from abroad, and of these some are decorated with patterns of a decidedly mediæval character."

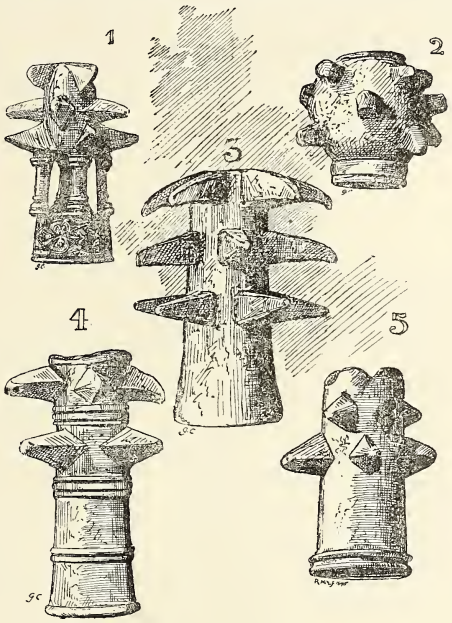
Sir John Evans has no doubt that these weapons do not belong to the Bronze Age. As, however, they have been frequently classed with antiquities of that period, he reproduces Wilde's cut in his work on the *Bronze Implements and Weapons of Great Britain and Ireland*, and illustrates an example from England, also a dentated bronze ring, supposed to have formed portion of a weapon of the "morning star" or flail class. He writes—"I do not for a moment believe that the bronze mace-heads so frequently found in this and other European countries belong to the Bronze Age; yet by many they have been classed among the antiquities of that period;" and adds—"An instrument of this kind with eight lateral spikes, and a long iron spike coming out from the end, was found with numerous mediæval relics in the ruins of Söborg in North Zealand. Such a discovery seems to me conclusive as to the date to be assigned to this class of weapons."

It will be gathered from the preceding extracts that whilst the best opinion excludes these maces from the Bronze period, some uncertainty rests on the matter.

When Wilde's Catalogue was published (1862), the Academy possessed three examples of bronze spiked mace-heads, the localities of which are not recorded. One of these is figured by Wilde (fig. 361); another is here illustrated, fig. 4; the third closely resembles, and may be, the mace-head figured in the *Dublin Penny Journal*, vol. ii., p. 20, stated to have been found in the Co. Roscommon. Since then five have been added to the collection, also a dentated bronze ring similar to that figured by Evans.

Of the five acquired since 1862, four were obtained in 1881. Three of these are here illustrated: fig. 1, from Athenry, Co. Galway; fig. 3, same locality; and fig. 2, found at Balnamolt, between Cappoquin and Clonmel. The localities of the remaining two are not recorded.

Fig. 1 is of special interest, and, I think, practically settles the question of the period to which these weapons are to be assigned. The lower part of the socket is decorated by a band of Renaissance ornament; above this are four small pillars, the spaces between which are open, so as to show shaft of



the handle when inserted in the socket. The ornament on this mace-head, which in other respects is a typical specimen, can hardly be earlier than the 15th century. Fig. 2 is spherical in form, and belongs to the class of mediæval weapons known as "morning stars."

Fig. 5 is from an example in the possession of Robert Young, J.P., Rathvarna, Belfast. It was long in the possession of a Belfastman, and is believed to have been found in the locality. This mace-head appears to be of copper.

I am indebted to the Council of the Royal Irish Academy for permission to illustrate the examples selected from the Academy's Museum.

Memories of '98.

By Rev. W. S. SMITH,

Minister of the Old Presbyterian Congregation of Antrim ; Editor of "Historical Gleanings in Antrim and Neighbourhood," "Shane's Castle : a sketch ;" "A Ramble," "Gossip about Lough Neagh," "Doagh and the 'First' Sunday School in Ireland."

(*Continued from page 217.*)

Ballymena and District.

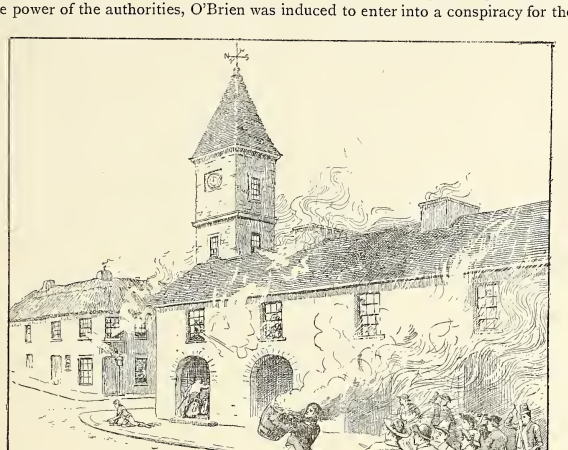
Betrayal of Thomas Archer.

Among the more active spirits engaged in the political uprising of 1798 was Thomas Archer, of Ballymena. He was leader of a band which took advantage of the disorganised state of society to intimidate, plunder, and maltreat those who in any way opposed them. His midnight visit to the home of Mrs. William Dickey, who had become aware of his hiding-place, levelling a pistol at her head, and being only prevented from shooting her by one of his own party—Francis Loughridge ; his declaration made to William Macrory, of Clougher, in reply to a friendly request to make good his escape while it was within his power, to the effect that he would do so when he had shot three marked persons ; his besieging with his men the house of James Love, a well-to-do farmer of Kildowney, with whom he had had a dispute, forcing an entrance, giving the man five minutes to prepare for his fate, then shooting him through the body in the midst of his family, show that Thomas Archer was no ordinary peasant seeking reform even by force of arms, but that, if one at first, he sank into a lawless desperado. His outrages appear to have increased in gravity in proportion to his immunity from the consequences of his misdeeds, until he became a perfect terror to all classes alike. Desperate, however, as the man was, he had one good quality ; he was not without a touch of filial tenderness. His stolen visits at fearful risks to his parents, who dwelt near the military centre in Ballymena, and his surreptitious visits to his young dying friend, Alan Macrory of Clougher, are pleasant features in an otherwise determined, cruel, remorseless character.

Thomas Archer was born in Castle Street, Ballymena, and in due time was apprenticed to the trade of a shoemaker. After serving his allotted term he enlisted in the Antrim Militia, thus getting a training which served his purpose when he became an Insurgent leader. Archer was somewhat short in stature, strongly built, and of dark complexion. There was no real fighting in Ballymena, though there was a reign of terror, and some of the most violent proceedings which characterised the outbreak occurred there, and Archer, it is understood, took a leading part in them.

The authorities long kept a watchful eye upon the doings of the man, but the difficulty experienced was the getting of reliable information as to where he might be surprised. Everyone knew that the life of even a suspected informant would be in imminent danger, while that of a known one in case of failure of justice was certain to be taken. But eventually the hour came, and the testimony.

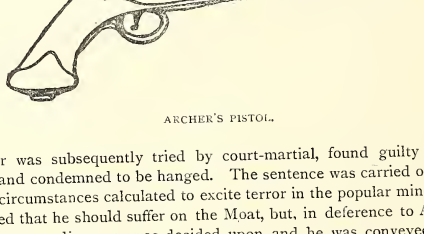
One of those in whom Archer placed implicit confidence, and to whom he doubtless spoke freely and confidentially of his doings, was James O'Brien, of the Star Bog, about a mile and a-half from Ballymena, whose house he used to frequent. There he believed he was secure—at least as secure as he could be. But O'Brien, who was a chandler by trade, proved a treacherous friend. Since handsome rewards were given to those who placed leading Insurgents within the power of the authorities, O'Brien was induced to enter into a conspiracy for the



TAKING OF BALLYMENA MARKET-HOUSE. A PEASANT PLACING A BURNING BARREL AGAINST THE DOOR.

betrayal of his friend. With a view to this end, arrangements were made with a shopkeeper residing in Ballymena, to the effect that when he received a half-crown bearing a secret but perfectly understood mark, no matter by what means conveyed, such was to be regarded as indicating that Archer was under O'Brien's roof, that circumstances were favourable to his capture, and that the said shopkeeper should at once forward the half-crown to the Military authorities. Accordingly, one evening after darkness had set in, a woman, totally ignorant of the plot, presented for the purchase of goods at the shop referred to a half-crown bearing the mark agreed upon, which was immediately forwarded to its intended destination. In less than half-an-hour a Military contingent, under the charge of Captain Dickey, was on the move in the direction of the Star Bog, and to James O'Brien's house there, for the purpose of making Archer their prisoner. The man appears to have been

in the habit of sleeping without undressing, with loaded arms by his bedside, so as to be ready for any emergency. On the night in question he was suddenly awakened by the son of O'Brien, who was unacquainted with the plot, exhorting him to fly for his life, as soldiers were approaching the house. At once realising his danger, Archer rose, seized his pistol, and fled, when a bullet followed him from the Military, which struck and wounded, though it did not disable him. Notwithstanding this mishap, Archer succeeded for a time in eluding pursuit, and baffled all efforts at capture. After fruitless searches in different parts of the neighbourhood, the movements of a water-spaniel which accompanied one of the military attracted special attention. It soon became evident that the dog was aware of the presence of something unusual, and which the soldiers were not aware of, being at the time by the side of a deep hole in a bog. The restlessness of the spaniel led to closer investigation, when the dim outline of a suspicious object was observed in the distance, which, on further research, proved to be the head of the hunted outlaw just above the surface of the water, with his hand raised above it grasping his pistol.* On being assured by Captain Dickey that the game was now up, and that he had better surrender quietly, he was not disposed to accept the advice, but rather to resist his pursuers, and sell his life as dearly as possible. On their approaching him he attempted to fire, when, lo! his weapon refused to respond to the fall of the trigger! O'Brien had added insult to treachery by wetting the powder and putting a nail in the touch-hole of his victim's weapon; consequently Archer found himself completely at the mercy of his captors. He surrendered only when he could not help himself. The man was at once conveyed to Ballymena, bitterly regretting that he was then in the power of a man whose life he could have taken on three separate occasions.



ARCHER'S PISTOL.

Archer was subsequently tried by court-martial, found guilty of seditious practices, and condemned to be hanged. The sentence was carried out with some attendant circumstances calculated to excite terror in the popular mind. It was at first decided that he should suffer on the Moat, but, in deference to Archer's own wishes, a tree standing near was decided upon, and he was conveyed there on a car. When all arrangements for the final scene were completed, he attempted to address the multitude who had gathered to witness his last moments. He said—"If all had kept their secrets in their breasts as I have done"——when a dozen muskets were levelled at him, and cries of "Silence," "Drive on the car," arose from those assembled to see the dread sentence fulfilled. He met his fate with an

* Samuel Miller, of Laymore, two miles from Ballymena, now possesses this pistol. It is seventeen inches long, with brass-mounted stock. It was, after Archer's arrest, taken possession of by Captain Dickey, from whom it passed to his son John; and, when the bleaching business was being relinquished at Leighmohr after his death, it was presented by Mrs. John Dickey to Samuel Millar.

unsubdued spirit. His body, after hanging a sufficient length of time, was taken to a building in the Castle demesne, where it was disembowelled, and then hung in chains on the Moat.

When time had bleached the bones, and when the country had become quiet and a better spirit prevailed, it was felt that the spectacle might with propriety be removed; and so a number of young men took upon themselves the responsibility of procuring a coffin, in which they placed the remains, and surreptitiously buried them in the parish churchyard.

Burnt over their Heads.

No one in the North of Ireland during the troubles of 1798 appears to have been perfectly secure as to property and life. If people were disaffected towards the Government, they were liable to suffer at the hands of the authorities; if they were devoted Loyalists, they were liable to assaults by the United Irishmen; while, if they were neutral, they were suspected by both parties, and liable to suffer accordingly. This at all events was the experience of a farmer named Andrew Campbell, who resided at Killygore, about six miles north of Ballymena.

Some considerable time before the "Turnout," a large number of persons on one occasion assembled in a field belonging to Campbell, for the purpose of engaging in one of the popular sports of the period—that of cock-fighting. This assemblage was afterwards heard of by the authorities—conveyed to them, it is believed, by no friendly means—who concluded that, under the guise of engaging in this pastime, there had been a meeting of United Irishmen virtually under the protection of Andrew Campbell. Accordingly, the next day, the Yeomanry were despatched to punish the offender and his family. The house was suddenly surrounded, and actually set on fire over the heads of the people within. Furniture, provisions, clothing, farm produce—everything would have been consumed by the flames had not a Yeoman, more discreet and with fuller knowledge than the rest, arrived on the spot shortly after the house was fired. He declared that the transaction was all a mistake; that Andrew Campbell was no United Irishman, and ought not to have been injured; and then rushed into the burning byre, and liberated a number of cattle confined there.

Though this was punishment of the perfectly innocent, no recompense was ever made. (Authority—W. W. M'Fetridge, Antrim, great-grandson of Andrew Campbell.)

An Intrepid "Captain."

Jack Fullarton of M'Trusterystown, Limnaharry, about two miles from Ballymena, was a captain in the Volunteers; he held a similar post also among the United Irishmen. He was a man of splendid physique, being thirty-six inches from shoulder to shoulder.

On the 7th of June he and his band set out for Ballymena, and when passing the house of his cousin, Jack Taylor (grandfather of informant), he found him leaning over the lower half of his door watching the men pass by. Fullarton called out to him, saying—"Jack, are you not going out?" To which Taylor replied—"No, not to-day, as I have nobody to leave behind me." Fullarton said —"'Deed, you will;" and, catching Jack by the collar, lifted him over the door, set him down on the road, put a pike in his hand, and ordered him to march with the rest.

In Ballymena they joined the men of the Braid, and assisted in taking the Market House, wherein Robert Davison, James Raphael, John Logan, Bryan

O'Rawe, and Patrick M'Aleese, the two latter being Roman Catholics, had taken refuge from the assault of the United Irishmen, and from which intermittent firing had long been maintained. In this affray one of Fullarton's men was shot.

After the Insurrection, Fullarton gave a "Defenders' Dance" in his house at Limnaharry, to which all his neighbours were invited. Sentinels were posted at all important points to prevent a surprise by the Military, such a gathering being then illegal. At the last moment a man named Andrew Swann, a weaver, was invited, and his reply was that when he had finished the job he had in hand he would join the party. Instead of doing this, however, he rushed off to Ballymena, partially dressed as he was, and informed the Military of the gathering. There was an immediate response on the part of the authorities, but the guests, having received warning, had time to make their escape. Not so, however, Fullarton, who was taken prisoner, the soldiers having surrounded the house for the purpose. Jack took the matter very coolly, requested time to change his attire, and asked his mother in the meantime to give the soldiers some whiskey to drink. This conduct on the part of Fullarton appears to have put the men off their guard, as they grounded their arms and sat down to wait. But Jack had a purpose in view. Watching his opportunity, he dashed past the soldiers and out of the house, and sought refuge in a neighbouring bog, where he completely foiled his pursuers; though fired at, he escaped. Some time afterwards, feeling sure that he must eventually be taken, he returned to his home, put on his official uniform of green sash and cockade, armed himself, then mounted a blood horse of his own, and galloped into Ballymena, never stopping until he reached the Military station there. "Who are you?" asked the officer in command. "I am Captain Fullarton," replied the daring fellow. "Captain of what?" inquired the officer. "Captain of the United Irishmen," said Fullarton. "Then, by God," said the officer, "you are the boldest man I ever saw. What do you want?" "I want," said Jack, "a pass for myself and every man on Slieve Mis" (Sleemish); whither M'Cracken and the remnant of his followers had fled. The officer replied that he would give Fullarton a pass for any or all connected with him, but not for Henry Joy M'Cracken.

A pass was received which enabled Fullarton, John Murray, and others to make their way unmolested to Derry, where they had determined to embark for the United States. Before going on board his vessel, Fullarton enlisted and received a bounty of £20, which he had the audacity to carry away with him.

In the country of their adoption John Murray rose to a judgeship, and Fullarton attained a good position.

It may be added that local vengeance fell upon Andrew Swann, the weaver who informed the Military of the "Defenders' Dance" at Fullarton's. He was eventually seized by his neighbours and hung on a sallagh tree, and at the same time whipped till he was dead. (Authority—Robert Johnston, per F. J. B.)

William Macrory and the Picket.

William Macrory of Clougher, near Ballymena (grandfather of the present William Macrory of the same place, my informant through W. W. M'Fetridge), had one night a somewhat startling experience. During the unsettled portion of '98, the district around Ballymena was mapped out and placed in charge of Military patrols, with sentries stationed at all important points. William Macrory, on the occasion in question, had been to the old burying-ground of Skerry attending the funeral of a friend, and on his way home stayed with a few companions in Broughshane until the hour had expired when all peaceably-disposed people were supposed

to be in their houses, and those found abroad were liable to arrest. The night was very dark and wet, and so he hoped, as a consequence, that he would escape the observation of any of the authorities who might be on duty. Macrory left Broughshane in the darkness, and, after journeying some time, unexpectedly encountered Sergeant Melville and eight or nine men of the Tay Fencibles. Macrory and Melville were well acquainted with each other; so when the former was challenged in the darkness as to his name, business, and destination, he replied —"Is that you, Sergeant Melville?" "It is," replied the latter; "is that you, Billy?" The night being intensely dark, with a continuous downpour of rain, Macrory invited Melville and his men to his house, at the same time suggesting as an inducement for his complying therewith that the night was too miserable even for marauders to be prowling about.

Melville, after arranging for the maintenance of sentry duty, accepted the invitation, and he and the rest of his men accompanied William.

Having arrived at the house, the horses were placed under shelter, and the sergeant and his men wended their way to the kitchen, where there was a good, welcome fire.

When all were comfortably seated, Macrory volunteered to go out and give the horses a supply of hay, as he knew the intricacies of the place better than any of the men. On going to the barn where the hay was stored, and stooping down to take up an armful, he was somewhat startled at clutching the legs of a man. Whether he made any exclamation is not now known. On going for another lot of hay, he was again startled at grasping a second pair of legs, and further research revealed the presence of a third pair! What was to be done? On questioning the men, he learned that they were "wanted" by the Government, and that their names were Tom Davis and James Hunter, from near Glenarm, and one M'Givern, believed to have been from Tyrone. Macrory, feeling sorry for the men, informed them of his position, of the close proximity of Sergeant Melville and a number of his men, and urged them to flee at once. But they pleaded hunger—having tasted nothing since early morning—extreme fatigue, and the discomfort arising from wet clothing. Macrory's heart was moved to pity. He said he would see what he could do for them, and at once se his wits to work to devise means for aiding the fellows in their distress. In the meantime they were to remain quietly where they were. His first endeavour was to get a servant-man out of the way, and the next to make the sergeant and his men so comfortable that they would have no desire to leave their seats by the fire for some time. So, going into the house, he gave the servant-man a shilling, and asked him to go to a shebeen about a quarter of a mile away and get a quart of whiskey. The sergeant and his men, knowing that affairs were being arranged for their entertainment, remained seated by the fire, while the host intimated that his own horse must need attention, and therefore he would give it "a white drink." For this purpose he procured a bucket, went to the pantry, where he partially filled the utensil with bread, which he carefully covered with "milled seeds," then went to the fire around which the men were seated, poured boiling water out of the kettle over the grain to moisten it, and then to the pump, only, however, to pump without adding more water, and from thence hurried to the barn, where he distributed the smuggled bread among the half-famished men.

(To be continued.)

Crannoge-hunting in Co. Down.

By JOHN MITCHEL DICKSON.

BOUT midway between Dromore and Ballynahinch lies Lough Aghery, a boggy lake, about half-a-mile in length, and of very irregular shape; it is situated in the Parish of Dromore. Near its western end, where it approaches the road connecting the towns above-named, a small wooded island is to be seen, about fifty yards or so in diameter, perfectly circular, and generally of "such a questionable shape" as at once to suggest a crannoge to the practised eye.

As the continued drought of this year (1895) has lowered the surface of the lake some three feet below its normal level, the writer was tempted to make a closer examination of this island on the 22nd of June, which has amply confirmed the opinion mentioned above, and proved that this lake contained not one but two of those lacustrine habitations of former days.

A short pull in the boat kindly placed at our disposal by Mr. Ferguson soon brought two friends and myself to the island, the surface of which we found only a foot or two above the ordinary level of the lake, the central portion bearing alder trees of moderate height, while all round was a dense jungle of black sallagh and bog-myrtle bushes. Outside this again was a strip of "debatcable" land, which gave us a precarious footing through a forest of tall horse-tails and bulrushes. Here we had not proceeded far till we found sufficient evidence of the artificial nature of the island in the weathered ends of the piling that projected on all sides through the peaty mud.

The material used in these piles varied from three to five inches in diameter, and consisted chiefly of a very close-grained wood like boxwood or sycamore, which, when drawn wet out of the peaty soil, was bright yellow in colour, which a few minutes' exposure to the air brought to a dull leaden tint, more in keeping with its decayed condition.

Most of these stakes were too far decayed to bear handling, being of the consistency of very well-boiled carrots. Still, with a good deal of care, we succeeded in getting half-a-dozen sections, each of about a foot in length. One of these, being of birch, had the bark still adhering to it. This one and another had holes drilled through to receive wooden spikes, while another had been dressed in a workmanlike style with a sharp metal tool.

On reaching the north shore of the island, which faced the nearest point of the mainland, the piling became so close as to resemble a pavement, and here two great slabs of flat timber, each perhaps eighteen inches wide and still about eight feet in length, projected in a sloping position into the lake. Although very much decayed, it was evident that their upper surfaces had been roughly levelled at one time, and that they had formed the ancient landing-stage.

Having re-embarked, we rowed with considerable difficulty through the weeds to a wooded island that appeared at the opposite extremity of the lake. This, on the side of our approach, which is also the side exposed to the swell raised by the prevailing westerly winds coming up the lake, appeared to consist of some natural bosses of rock; but on circumnavigating it we found on its sheltered side a circular projection, with its fringe of piles exactly similar to those we had left, with the addition of a stout mooring stake of black oak standing clear of ordinary water-level, and still fit to be used for its original purpose.

It is unnecessary to say that we found no articles left by the ancient inhabitants of either of these crannoges on the surface. All such sink at once in the soft mud of the lake bottom, or are soon covered by vegetation.

On turning our backs on Lough Aghery, after a most interesting evening's work, the thought that presented itself most prominently was the extremely short-lived nature of local tradition. The time that had passed since the occupation of these laboriously-constructed habitations or refuges, which had not sufficed quite to disfigure the mouldering timbers we had seen, had long since obliterated the remembrance of their human population, and of the existence of a state of society which rendered such defences necessary.

Druidical Sacrifices in Ireland:

Were there human Victims?

By JOHN SALMON, M.R.S.A.I.,

Author of "The Round Towers of Ireland: their Origin and Uses," &c., &c.

(Continued from page 236.)

NOW proceed to an analysis of such passages from our ancient writings as have been thought to show that human sacrifice was one of our pagan rites. Admittedly, they are but few. The question is, are they convincing? Let us test them, and see whether they so distinctly prove what they are cited for—

> "That the probation bear no hinge nor loop
> To hang a doubt on."
>
> *Othello*, Act iii., Scene 3.

The first evidence to be considered is that collected by Dr. W. K. Sullivan. It consists of three items. He adduces an incident from the *Book of Ballymote*, a fourteenth century compilation, in which copies of many valuable tracts on our early history are preserved; and puts it forward as an instance of the custom of immolating human beings at the funeral of a chief. It is told in his translation as follows:—"*Fiachra* then brought fifty hostages with him from Munster, and he brought a great *cáin* [*i.e.*, booty levied as legal fine], and he went forth on his way to *Temar*. When, however, he reached *Forud* in *Ui Mac Uais* in Meath, *Fiachra* died of his wounds there. His *Leacht* was made, and his *Fert* was raised, and his *Cluiche Cáintech* was ignited, and his *Ogam* name was written, and the [fifty] hostages, which (!) he brought from the South, were buried alive around the *Fert* of *Fiachra*, that it might be a reproach to the Momonians for ever, and that it might be a trophy over them."[1] On this passage a question arises. Were the fifty hostages the victims of sacrifice? Have we, in their fate, an example of those hideous rites that were characteristic of several ancient nations at the burial of their heroes and great men? Or can it be otherwise accounted for? True, they met their doom round Fiachra's funeral mound; but, notwithstanding that fact, it seems to me that they were not victims in a sacrificial sense; in other words, their death had no religious import. I am forced into this conclusion by finding that it would be entirely against the weight of evidence to suppose that the pagan Irish had any such custom as that of taking the lives of human beings at the grave. It is fortunate that very many ancient references to the obsequies

1. Sullivan, *Introduction* to O'Curry's *Manners and Customs of the Ancient Irish*, i. pp. cccxx-xxi: London and Dublin, 1873.

of Irish chiefs, champions, heroines, and others are extant, and can be appealed to, for the nature of the proceedings at interments during the pre-Patrician period of our history; and it is a remarkable fact that, in none of them, is there the faintest allusion to human slaughter in honour of the deceased, to placate his *manes*, or to propitiate the guardian deities of the lower world. All these narratives detail the burial ceremony with the one set of routine circumstances, and a phraseology that is practically stereotyped. Of this, it will suffice to cite three examples out of a large number. The first is from the ancient tale of *Báilé the Sweet-Spoken, son of Buan*. "When *Báilé* heard this," it proceeds, "he fell dead without life, and his tomb was raised and his *Ráith*; and his tombstone was set up, and his fair of lamentation [assembly for games, &c., in honour of a deceased personage] was held by the Ultonians. . . . I have not news worth relating now, but that I have seen the Ultonians holding a fair of lamentation, and raising a *Ráith*, and erecting a stone, and writing his name to *Báilé Mac Buain* the *Righdhamhan* [royal heir] of Ulster, by the side of *Tráigh Bhailé* [who died] whilst he was coming to meet a favourite and beloved woman to whom he had given love, &c." Oc cuala Baile anmin do fuit maib cin anmain, ocus claideb a feit, ocus a Ráiṫ, ocus faitem a lia, ocus dignithem a aonach guba la hUltu. . . . Ni fuilet gséla ar caintc funna funna, act Atconnaic Ultu ag aonaċ guba, ocus ac claideḋ Ráṫa, ocus ic fagaḋ lia, ocus ag fgribaḋ a anma Baili mic Buain, Rigdamna Ulad do daob Tlagha Baile [noċ do éc] ire ag torṁaċtain Lennáin ocus mná feisce dia tuc gnáṫ, &c.[2]

The second example is from the tale of *Deirdre*, in which the obsequies of Naisi and Deirdre are thus referred to:—"Their stone was raised over their monument, their Ogham names were written, and their ceremony of lamentation was performed." Do tocbaḋ a liag or a leċt, do fcribaḋ a n-anmanna Ogaim, acar do feraḋ a cluiċċe caeintc.[3]

The third is from the *Edinburgh Dinnshenchas*, in which the funeral of Macha, the heroine from whom Armagh took its name, is spoken of as follows:—"And after this she died, and her tomb was raised on Ard Macha, and her lamentation was made, and her pillar stone was planted. Whence is Ard Macha, 'Macha's Height'"—**7** *adbeb iar suidhiu* **7** *focreas a fert i nArd Macha*, **7** *focer a gubha*, **7** *roclannad a lia. Unde Ard Macha.*[4]

Four circumstances, then, entered into an Irish pagan funeral:—(1) preparing the deceased's last resting-place; (2) erecting his monumental stone; (3) inscribing it with his name in Ogham characters; and (4) engaging in his lamentation. The last, it may be added, proceeded from the chanting of dirges to the celebration of games. Compare all this with Fiachra's obsequies as set forth in the *Book of Ballymote*; and see how far they agree, and where the correspondence ceases. His *fert*, that is spoken of, is his grave. This answers to circumstance No. 1. His *leacht* is his stone. In this we have circumstance No. 2. The carving of his name is plainly stated. This harmonises with circumstance No. 3. Nor does the ignition of his *Cluiche Cáintech* show that the lamentation ceremony, or circumstance No. 4,

2. O'Curry, *MS. Materials of Ancient Irish History*, pp. 473–475: Dublin, 1861. Tautology is very characteristic of our old Irish writers. Hence "dead without life" in the above extract. The *Four Masters* speak of a certain individual as "blind, sightless;" and many similar examples might be quoted. See the *Annals of the Four Masters*, v. p. 1460; also O'Donovan's *Introductory Remarks*, i. p. xl: Dublin, 1856.

3. O'Donovan, *Grammar of the Irish Language*, Preface, p. xlv: Dublin, 1845.

4. Whitley Stokes, *The Edinburgh Dinnshenchas*, p. 63: London [1893].

is missing. On the contrary, it is present under that name. As Dr. Sullivan is careful to explain, the *Cluiche Cáintech* "was not a funeral pyre, though evidently used here in that sense. *Cluiche Cáintech* was the whole funeral rite, and included, when cremation was practised, the burning of the body, the enclosing of the ashes in the urn, but especially the recitation of dirges and the performance of games." . . . "As the ignition of the funeral pyre," he adds, "would be the signal for the commencement of the dirges and other rites, the term used for the whole of the operations was applied to the first."[5] The lamentation is, therefore, not omitted: it is included as *Cluiche Cáintech*; and, as a matter of fact, *Cluiche Cáintech* is the term for that ceremony used in the tale of *Deirdre*, as already quoted. Thus, taking Fiachra's funeral, and comparing its particulars, one by one, with others which are samples of a multitude, we find that they are in entire accordance with what was the ordinary course on such occasions, up to the point where the incident of the hostages is introduced; and then we are confronted with a circumstance that is not, in any manner or degree, reflected or represented in other funeral narratives, of which we have an abundance. They deal, too, with the interment of distinguished heroes, over whom, it may be reasonably supposed, human sacrifice would have been offered had the nation known any such burial custom; hence, their consent of silence in the matter strongly suggests that it was not practised; and the natural inference from that is, that the death of the hostages in Fiachra's case must be extraneous to the funeral ceremony, and non-sacrificial. Why, then, were they slain? If we reflect a moment, we arrive, as it seems to me, at a satisfactory explanation of their fate, apart altogether from sacrifice. Fiachra's decease was due to the Momonians. He died of wounds received fighting against them, and at a time when fifty of the enemy happened to be in his followers' power. Fiachra was a leader of renown. He was a tribal loss. It would be natural to avenge him. As an act of memorable *vengeance*, the hostages' doom would be "a reproach to the Momonians for ever," and a "trophy over them:" as an act of *sacrifice*, it would have been neither, according to the ideas of those times; for the nations that practised human immolation considered it no reproach to be a victim, at the funeral of a great man especially. The victim and his connections were supposed to be honoured on such an occasion. Sometimes a strange emulation manifested itself to gain the distinction attendant on such a death. Nor was it the practice of those nations to take the victims from the deceased's enemies, as would, undoubtedly, have been the case had the fifty hostages been slain in sacrifice. They were drawn rather from those who loved him, or whom he, in his lifetime, had loved, such as his wives, concubines, followers, and favourite slaves.[6] Returning to Fiachra, it must be kept in view that the *Book of Ballymote* merely records the fact that the hostages were put to death. It does not state that they were sacrificed. It gives us no grounds for assuming that their being buried alive was an act of any religious significance, while circumstances conspire to show that it was not.

Dr. Sullivan's next witness is an unpublished bardic tale. It is told there how the pre-nuptial misconduct of Becuma, wife of Conn of the Hundred Battles, brought a blight upon the country, and how the Druids advised that the doorposts and land of Tara must be sprinkled, in expiation, with the blood of one who, as Dr. Sullivan describes him, should be "the son of an undefiled couple, or, in other words, the son of a virgin wife." To be plainer, he was never to have had

5. Sullivan, *Introduction* to O'Curry's *Manners and Customs of the Ancient Irish*, i. p. cccxxiii: Londo and Dublin, 1873.

6. Kirchmann, *De Funeribus Romanorum*, pp. 289–95: Leyden, 1672.

a father, but was to be of miraculous generation, as we see by turning to the pages of Nennius for the British legend of Gortigern and the Druids, to which Dr. Sullivan directs us as similar.[7] It must really be very hard to fasten human sacrifice upon us, when a voucher of this kind has to be dragged forth to lend the charge some probability. Dr. Sullivan's tale might be proof that the Druids occasionally imposed difficult and even impossible tasks. It might go to show, for instance, that they were sometimes irrational, and demanded *non-existent* objects and things to sacrifice; but it is nothing to the purpose that at present engages our attention. Human sacrifice is to be made good by human victims, and by them only; and to prove that the Druids gave Conn of the Hundred Battles an order for a thousand supernatural and celestial creatures for their altars, would be as wide of the mark as to prove that they sent out for a batch of Thomas cats. It is no use offering evidence upon what is not in debate. If the charge of human sacrifice is to be upheld, people of sense ask that it shall be done by some proof that mere commonplace men, women, and children were immolated. They do not want to hear tell of anything more. However, to return to Dr. Sullivan's tale. Let us trace it to its conclusion. After long scouring of the seas, in search of the wondrous being without a father, such a one, it seems, was at length mercifully found in a far-off island. Notwithstanding his heavenly intelligence, he is lured to Tara. He is on the point of being slain, when a rather phenomenally-constructed cow strays across the scene. It is noticed by the intended victim's mother, who, all things considered, was an admirable woman. She suggests the substitution of this interesting animal for her son. Conn is civil and takes her hint; the cow dies; the country returns to its normal condition of fruitfulness; and a worthy President of the Queen's College, Cork, with his charge of human sacrifice, is constrained to fly before the bovine phenomenon, as no one, human or superhuman, with a father or without, was sacrificed on the occasion at all. Nor does any suggestion of human sacrifice underlie this wild tale, which we accept for the moment for the sake of argument; for, had such a custom as human sacrifice been in operation here, surely nothing below a human being would have been allowed by the Druids, when it became a question of substituting another victim for the supernatural one at first prescribed by them? Nay, ought we not rather to have read that they demanded ten or twenty human beings, or even more, to approach the imputed atoning power of such a victim, especially as the time is represented to have been one of great distress, when something beyond the common was required as a national expiation. But there is nothing of all this. One cow does; and the whole tale is useless to Dr. Sullivan and those of his opinion.

His third and last proof is seemingly something better. It can be disposed of, however, without much difficulty. It is from an ancient poem on the *Fair of Tailté*, and is as follows:—

> "The three forbidden bloods
> Patrick preached therein (*i.e.* the fair),
> Yoke oxen, and slaying milch cows,
> Also by him [against the] burning of the firstborn."

Na teoṛa fola fillti
Ro pṛiḋċaiṛ Paḋṛaic inḋti,
Ḋam cuing, ocuṛ goin bo m-bliċt,
Loiṛciḋ leiṛ foṛ ni [na] pṛimiċt.[8]

7. Sullivan, *Introduction* to O'Curry's *Manners and Customs of the Ancient Irish*, i. pp. cccxxxiii–iv: London and Dublin, 1873. *The Irish Version of Nennius*, pp. 93–95: Dublin, 1848.

8. Sullivan, *Introduction* to O'Curry's *Manners and Customs of the Ancient Irish*, i. pp. dcxl–dcxli: London and Dublin, 1873.

Whether this passage is in favour of Dr. Sullivan or not depends upon primicc. He renders it the "firstborn." This implies a child. It should rather be the "firstling;" which only suggests an animal. We have the word in the *Senchus Mór*, where "tithes and firstfruits and alms," decmad ocus primicci ocus almsana, are spoken of.[9] It is glossed in the old comment as "the first gathering of each new fruit, *i.e.*, every first calf, and every first lamb, and everything that is firstborn to a man," that is to say, the earliest yield of his whole stock, of whatever kind: primicci-i-torach gabala cach nuaḃorṁaiḋ-i-cach cet laeg ocus caḋ cet uan, ocus caḋ ni cuirmir ac neoch.[10] The firstfruits, whether of the earth or of animals, were given in ancient times to the church for the use and maintenance of the clergy; and the *Senchus Mór* is declaring the beneficial results to the community at large attending a due regard to the payment of the firstfruits with the tithes and alms. Having seen how it is applied, we are in a position to discover that Dr. Sullivan mistook the meaning of the word when he presented St. Patrick to us as preaching against burning the firstborn children. St. Patrick, at the *Fair of Tailté*, denounced the pagan sacrifices, the victims at which were the yoke oxen, the milch kine, and the firstlings of the flocks.

The following appears in Dr. Sullivan's extract from the *Fair of Tailté*; but it seems to have no bearing on the question at issue:—

> "During the *Trena* of *Tailté* at sunrise
> I twice invoked *Mac Erc*
> The three plagues to remove
> From Erin, though it be a woman's command.
> Their Giall Cerdas [hostages] were brought out;
> The drowning of the bonds of the violated treaties—
> Immolating the son of *Aedh Slane*
> To *Mac Erc*—it was not a cause of shame."

It is hard to see that this was a case of sacrifice. Dr. Sullivan makes no attempt to show that it was. He simply gives the passage, and lets it tell its own tale. Obviously, it only records an execution. Faith was not kept with Mac Erc; the hostages for that faith were put to death in consequence, in accordance with the common usage of those times when a treaty was broken. More than this it will be difficult to extract from the matter. It is not even distantly hinted that these hostages were devoted to the gods. This finishes Dr. Sullivan's items.

In 1814, Dr. Charles O'Conor, the Duke of Buckingham's librarian, cited from the Stowe MS. of the *Dinnsenchus*, which was in his custody, the following passage:—*Is do do idhbratis ced gen gacha sotha, agus primighen gacha claiude.*[11] I give it in the italic letter as he did. Of this, he furnished the subjoined Latin translation:—*Huic sacrificaverunt primogenita cujusque sobolis et primogenita filiorum suorum.* It will be convenient to turn his Latin into English, as follows:—"To him [Crom Cruach] they sacrificed the firstborn of every offspring, and the firstborn of their children." "The firstborn of every offspring," it is agreed, refers to the firstlings of the various kinds of animals. It is about the rest that dispute arises:—"And the firstborn of their children." It is true that *primighen gacha claiude* will bear a rendering that favours human sacrifice. It may mean "the firstborn of every family;" which is a more literal version of it than Dr. O'Conor's Latin. But it is equally susceptible of a totally different meaning. *Clann* not only stands for "children, posterity; also a tribe, clan, or

9. *Senchus Mór*, i. p. 50, 51: Dublin, 1865.

10. *Senchus Mór*, i. pp, 52, 53: Dublin, 1865.

11. O'Conor, *Rerum Hibernicarum Scriptores Veteres*, i. pt. i. Prolegomena, p. xxii: Buckingham, 1814–26.

family, a breed or generation," as defined by Dr. O'Brien in his *Irish Dictionary*,[12] but it has another signification that is illustrated from our ancient remains by Dr. O'Donovan.[13] It means "what is sown in the earth," also "a plantation." Hence the passage in the *Dinnsenchus* is open to this interpretation:—"To him they sacrificed the first of every offspring"—*i.e.*, the firstlings of every species of animal, as all agree—"and the first of every sowing," *i.e.*, the firstfruits of every crop. We know that the firstfruits of the earth were offered by all ancient nations, either to the true God, as by the Jews and early Christians, or to idols. General likelihood, therefore, attends that rendering quite as much as the other; and the scale is turned in its favour by the fact that the imputed sacrifice of firstborn children appears not to have been carried into effect; for there is no end to the firstborn children who figure in our ancient writings: a fact that tells not only against Dr. O'Conor, but also against Dr. Sullivan, who represents, as we have seen, that the firstborn child was burned. The heroine Macha was an only child. So was King Tuathal Techtmhar. In the *Pursuit of Diarmuid and Grainne*, we have a man lamenting the death of his only child, saying, "for I had no children but one son only," óıꞃ ní ꞃaıḃ ᴅo ċloınn aʒam aċt aon ṁac amáın :[14] and so with many others. "Only" children can be no other than their parents' firstborn: yet none of these were sacrificed. We read of many a one in our pre-Patrician history that he was his father's eldest son; and it is only natural that a proportion of eldest sons should be their parents' firstborn children. I wish some of those who believe that the Irish immolated the firstborn to Crom Cruach would *put their thumb under their divination tooth*, as Finn Mac Cumhaill was constantly doing,[15] and proceed to reconcile the existence of all these "firstborns" with their precious theory. As to the *Dinnsenchus*, Dr. O'Donovan was not one of those who imagined that it proved the immolation of firstborn infants to Crom Cruach. "According to the *Dinnsenchus*," he says, "this was the principal idol of all the colonies that settled in Ireland from the earliest period to the time of St. Patrick, and they were wont to offer to it the firstlings of animals and other offerings."[16]

We come now to the last bit of evidence that has been brought against us. "There is a passage in the *Book of Leinster*," says Dr. Healy, "which expressly states that the Irish used to sacrifice their children to Crom Cruach, or, more correctly, Cenn Cruaich, the great gold-covered idol of Magh Slecht, on the borders of Cavan and Leitrim. Hence, it was called the Plain of Slaughter, and the sight of the foul idol so excited the righteous zeal of St. Patrick that he smote it deep into the earth with a blow of his crozier."[17] His Lordship's readers are not introduced to the passage from the *Book of Leinster*. He rests with giving the necessary reference to it—folio 213ᵇ. It will be found here. It is likely to stand discredited the moment it is read, that is to say, as it has been interpreted. First, however, a word as to Magh Slecht, where the idol, Crom Cruach, was erected. In Dr. Healy's explanation, the name of this locality seems to countenance the charge brought against our pagan forefathers. It signifies, he intimates, the Plain of Slaughter. It *may*, indeed, have that meaning. *Magh* is "a plain;"

12. O'Brien, *Irish Dictionary*, s.v. *Clann*, p. 101: Paris, 1768.
13. O'Donovan, *Supplement* to O'Reilly's *Irish Dictionary*, s.v. Clann: Dublin, 1864.
14. *The Pursuit of Diarmuid and Grainne*, pt. ii. p. 41 and (*Translation*) p. 42: Dublin, 1887.
15. *Cormac's Glossary*, Preface, p. xlvii, in *Three Irish Glossaries*, edited by Whitley Stokes: London, 1862.
16. O'Donovan, *Annals of the Four Masters*, i. pp. 42, 43: Dublin, 1856.
17. Healy, *Ireland's Ancient Schools and Scholars*, p. 3: Dublin, 1893.

and I find *Slecht* defined by another Irish word, meaning "slaughter," in O'Davoren's *Glossary*,[18] written in 1569. But the matter does not end here. *Magh Slecht* has another translation, which his Lordship forgets to mention; one that renders no side help to the charge in which he is interested, and that has, moreover, by far the weightiest authorities in its favour. It may mean the Plain of Adoration, or Genuflexions; and it is in this sense that it is understood by the Four Masters,[19] by Colgan,[20] by Keating,[21] by Roderick O'Flaherty,[22] by Hugh MacCurtin,[23] by Eugene O'Curry,[24] by John O'Donovan,[25] and a multitude of others. Even writers who maintain that we were addicted to human sacrifice, such as Canon Smiddy[26] and the Rev. Thomas Olden,[27] explain Magh Slecht in this manner. With Dr. Charles O'Conor, who held the same view, it is the Plain of Slaughter and the Plain of Adoration, indifferently. At one time he calls Magh Slecht *campus stragis*; at another, *campus adorationis*.[28] And, even if Magh Slecht could not possibly have any other meaning than the Plain of Slaughter, it would not necessarily follow that the place took its name from the circumstance of human sacrifice; for, we read in the *Dinnsenchus* that King Tighernmas (by whom, it may be added, Crom Cruach's worship was introduced) compelled his subjects to make such violent prostrations before that idol that blood gushed forth all over their bodies;[29] and some writers derive Magh Slecht as the Plain of Slaughter from the fact that very many expired there, owing to the severity of this worship. We also have it recorded in the *Book of Leinster*,[30] in the *Four Masters*,[31] and other authorities, that Tighernmas, with, it is said, "three-fourths of the men of Ireland," perished at Magh Slecht while engaged in adoring Crom Cruach, "Thunder-strucken dead," as Hugh MacCurtin, one of our older historians puts it;[32] and some authors take Magh Slecht as the Plain of Slaughter from *that* circumstance. Hence his Lordship has not everything his own way, even if we grant him his own interpretation of the name, and do not advert to the fact that there is a better one. We pass now to the passage which "expressly states that the Irish used to sacrifice their children to Crom Cruach." From his Lordship's reference to the *Book of Leinster*, folio 213[b], he evidently had these lines in mind—

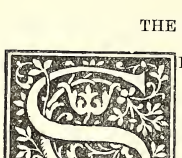
Dliche irith. uair nochungiur fuith. ocaend
Tuin arotha. ba mor aign ir aguith.[33]

18. *O'Davoren's Glossary*, p. 116, in *Three Irish Glossaries*, edited by Whitley Stokes: London, 1862
19. O'Donovan, *Annals of the Four Masters*, i. pp. 42, 43: Dublin, 1856.
20. Colgan, *Trias Thaumaturga*, p. 133: Louvain, 1647.
21. Keating, *General History of Ireland*, p. 156: Dublin, 1861.
22. O'Flaherty, *Ogygia, sive Rerum Hibernicarum Chronologia*, p. 196: London, 1685.
23. MacCurtin, *A Brief Discourse in Vindication of the Antiquity of Ireland*, p. 54: Dublin, 1717.
24. O'Curry, *MS. Materials of Ancient Irish History*, p. 103: Dublin, 1861.
25. O'Donovan, *Annals of the Four Masters*, i. p. 43; Dublin, 1856.
26. Smiddy, *An Essay on the Druids, the Ancient Churches, and the Round Towers of Ireland*, p. 109: Dublin, 1871.
27. Olden, *Church of Ireland*, p. 4: London, 1892.
28. O'Conor, *Rerum Hibernicarum Scriptores Veteres*, i. pt. i. Prolegomena, pp. xxii, xxxiii: Buckingham. 1814-26.
29. O'Conor, *Rerum Hibernicarum Scriptores Veteres*, i. pt. i. Prolegomena, p. xxii: Buckingham, 1814-26.
30. O'Curry, *Manners and Customs of the Ancient Irish*, iii. p. 88: London and Dublin, 1873.
31. O'Donovan, *Annals of the Four Masters*, i. p. 43: Dublin, 1856.
32. MacCurtin, *A Brief Discourse in Vindication of the Antiquity of Ireland*, p. 54: Dublin, 1717.
33. *Book of Leinster*, Facsimile, f. 213[b]: Dublin, 1880.

(To be continued.)

Miscellanea.

THE SPANISH ARMADA IN ULSTER.



SINCE the publication of the paper on this subject by Hugh Allingham, M.R.I.A., in Part III., the following details have come into my hands. A letter in the State Paper Office, addressed to the Lord Deputy of Ireland, gives the following curious account of the capture, near the Castle of Ailech in Inishowen, of a body of Spaniards who belonged to a ship of the Armada, containing 1,100 men, which had been wrecked in Lough Foyle, on the coast of Inishowen:—

"Our very good Lo: imedatly after the writing of or last letters to yor Lp we went wheare we hard the Spayuarde were, and mett them at Sr John O'Dogherty is towne called Illagh: we sent unto them to know who they were, and what their intent was: or why they did invade any pte of the Queene's Mats domynion; their aunswer was that they did sett foorth to invade England, and were pcell of the fleete wch was overthrowen by her Mats navy, and that they were dryven tether by force of wether. Whereupon, we (pceiving that they were in nombre above vjc men) did incampe that night wthin muskett shott of them, being in nombre not passing vijxx men [a bold attempt of 140 against 600,' Lord Burleigh adds as a note] and the same night about mydnight did skyrmysh wth them for the space of ii houres, and in that skyrmysh did slay their Leuntenant of the feelde and above xxty more, beside the hurting of a great nomber of their men: So as the next day (in skyrmyshing wth them) they were forced to yeld themselves and we lost one Soldior; nowe O'Donill, and wee are come wth some of them to Dongainne meaning to go wthout companyes to yor Lp. And, therefore, we humbly besech yor honor to graunte warrt for victling of them and the prysoners are very weake and unhable to travaile, we desire yor Lp: (yf you shall so thinke meete) gyve direcon for levyeyings of horses and garrans to cary them to Dublin. The best of them seemeth to cary some kinde of maiesty and hath been governor of thirty thousand men this xxiiij years past, the rest of the prysoners are men of great calling, and such as (in or oppynions) were not amysse to be questioned wth all. So we humbly take our leave from Dongainne the

"xiiijth of September, 1588.

"Your most humble

"RICH. HOVENDEN.
HENRY HOVENDEN.

"The Lord Deputy of Ireland.
haste."

From two different sources I have been informed of a wreck of a Spanish ship in Bangor Bay, Co. Down, but I can find no official or reliable data for these traditions. One informant states the remains of a wreck were well known to her great-grandfather, as they lay off "Man-of-War gully," near the Pickie. Another informant states his father saw the fragments of a wreck in 1802, decayed "into turf." It lay "straight in and out in a line with the Burn at the Bathhouse." Charles M'Carroll and his uncle Chiloe M'Carroll, who were carpenters at Bangor

Castle, used to state that there was a bedstead of cedar wood at the Castle made from this wreck, also other articles. Upon due enquiry no articles in Bangor Castle are now known as reliques from the Spanish Armada. Both informants firmly believe, and were so informed, that this wreck was a Spanish ship; but may they not refer to the wreck of the private ship of war, *Amazon*, which was wrecked on 25 February, 1780, when all on board were lost? A monument to Captain Colville in Bangor Churchyard records this sad event. (Knox's *Down*.)

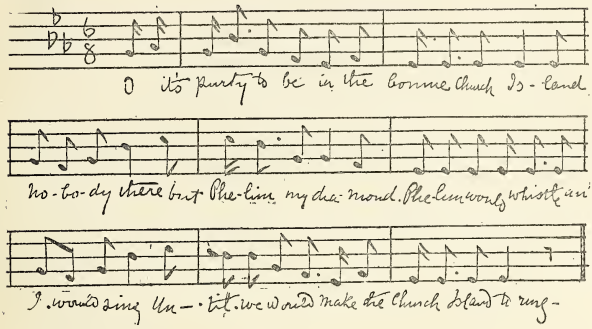
F. J. B., *Ed.*

* * * * *

OLD AIR.

By Mrs. T. C. Houston, Academical Institution, Coleraine.

The following is an old Ulster air which my mother heard the cottagers sing to the music of their spinning wheels, the sweetest possible accompaniment.



The refrain was:—

O Phelimē, Phelimē, why did you leave me?
Sure I could wash, I could bake, I could spin—
Phelimē, Phelimē, why did you leave me?
I'll tell the priest on you, Phelimē, Phil.

* * * * *

REV. ARCHBALD HAMILTON OF BANGOR.

By Rev. James Cullen, Parish Minister of Wigton, Scotland.

The following is a copy of the inscription on the tombstone of the Rev. Archbald Hamilton, in the parish churchyard of Wigton. I have twice had it cleaned and re-painted—it having been overgrown with moss and unreadable. It is a large table stone on short pillars about two feet high. The Rev. Archbald Hamilton was obliged to give up his charge in Wigton on the establishment of Episcopacy, when he settled in Bangor, Co. Down, in 1670, succeeding the Rev. Mr. Ramsay. He returned to Wigton in 1689, where he died on the 29 June, 1695, aged 75 years.

He is described as minister of the congregation at Bangor, and also the Scottish Parish of Wigton in 1691. The Rev. Archbald Hamilton was succeeded in Bangor

by his grandson, Rev. Archbald(?) Hamilton, and he by the Rev. William Bigger. (See note, page 39, *Hamilton MSS.*—F. J. B., *Ed.*)

Here sleepeth in Jesus, in hope of a glorious resurrection, the body of Mr. Archbald Hamilton, Minister of the gospel Lord's vineyard, came to his rest June 29th, 1693, leaving behind him only daughter called Mary, and

He had a mild, blest, ready wit and art,
In troubles had a patient cheerful heart.
Ambition from his breast was far removed,
His face fair weather spake, true peace he loved,
Easie of access, grave yet affable for speech,
His pains unwearied to his death did reach.
Christ's constant servant, pastor diligent,
A preacher clear, much time in prayer he spent.
He lived as to die each present day,
He died in faith of life and joyes for ay.

CHRONOSTICUM.

June 29th, seventie-five outrun
When I with joy did pass above the sun.

ANAGER (?ANAGRAM).

Archibald Hamilton,
I am a noble mild heart.

Fiftie-three years he pastor having been,
As in *Sorbie*, Wigton, and Bangor hath been seen.

years, who, after his labours in several parts of the are now ministers in the Presbytery of Edinburgh.

at Wigton, who was aged 75 and a minister above 52 three sons called John, Archibald, and Henry, which three

(This part had formerly had writing, but is now blank, except an odd letter here and there. I believe the stone had been re-cut by "Old Mortality."—J. CULLEN.)

Notes and Queries.

QUERIES.

This column is open to readers desirous of obtaining or imparting information on questions of interest and obscure points of historical lore relating to the district.

The Introduction of Frogs into Ireland.—I have heard it asserted that frogs were not known in Ireland till the last century, and that they made their first appearance about Moira. Is this supported by any authority?

ARTHUR DAWSON.

Proposal to Poison Hugh O'Neill.—I have read that a proposal to poison Hugh O'Neill was sent from Ireland to one of Queen Elizabeth's ministers. What documentary evidence of this is extant?

J. E. GILMORE.

Mourne Mountains.—When did the Mourne range receive its present name?

W. J. WINTER.

Book of Armagh.—What is known of the history of this ancient MS.? I should be glad of the prominent facts.

HENRY F. WILSON.

Horse Races at Giant's Ring.—In 1744, Harris, in his *Antient and Present State of the County of Down* (p. 218), says:—"The Ground about it is often used as a Race Course, round which the Horses run six times in each Heat, which makes two Miles, and it is consequently judged to be a third of a Mile in Circumference." In 1780, Philip Luckombe, in his *Tour through Ireland* (p. 342), also speaks of the Giant's Ring as a race-course. In 1795, Seward, in his *Topographia Hibernica* (s.v. *Giant's Ring*), treats us to Harris's passage without a syllable's difference, and without any acknowledgment, as though it were all his own composition; and, in 1835, Hansbrow, in his *Improved Topographical and Historical Hibernian Gazetteer* (p. 245), does precisely the same. Were races kept up at the Giant's Ring till 1795 or 1835; or were Seward and Hansbrow not only servile plagiaries from Harris for his very words, but also making a statement that was untrue of those dates? When were horse races first held within the Giant's Ring, and when did they cease? I am inclined to think that there were no races there as late as 1835. There is no mention of them in what Benn says of the Giant's Ring in his first *History of Belfast* (pp. 256–8), and he published his book in 1823.

JOHN SALMON.

Burns's References to Ireland.—At p. 231 I quoted "Shelah O'Neil" as one of Burns's poems. It appears as such in my copy of Burns—Allan Cunningham's edition, 1840. On this I relied. I now find that Allan Cunningham excluded "Shelah O'Neil" from his later editions, and acknowledged that Sir Alexander Boswell wrote it. I am pleased to own my indebtedness for this correction to my esteemed friend, Andrew Gibson, one of the foremost Burns collectors. As a matter of fact, "Shelah O'Neil" is given as one of Burns's songs in a great variety of editions of Burns down to date. Its true authorship is anything but generally known.

JOHN SALMON.

REPLIES.

The Irish Harp Society (see Part II., page 151).—I can give J. Gardiner the following particulars as to the origin and early history of the Irish Harp Society, having some time ago had the privilege of perusing its first MS. Minute Book, through the kindness of the owner, Robert Young, J.P., C.E. :—The Society was established, primarily, to provide blind boys and girls with the means of earning a living by teaching them the harp ; secondarily, to promote the study of the Irish language, history, and antiquities. Its formal association was Belfast, S. Patrick's Day, 1808. It held its first meetings at Linn's Hotel, the White Cross, No. 1, Castle Street. In the list of original subscribers embodied in the minutes there are 191 names, representing a total annual subscription of 284 guineas, mostly in single guineas, but headed by the Marquis of Donegall with 20 guineas, Lord O'Neill with 15, the Hon. John O'Neill with 10, and the Earl of Belmore and the Bishop of Dromore (Dr. Percy) with 5 guineas each. Among the original subscribers we meet Edward Bunting, Dr. Drennan, John Templeton the naturalist, Henry Joy, Dr. Bryson, William Tennent, Dr. Robert Tennent, Thomas M'Cabe, Miss Mary M'Cracken, Miss Balfour, &c. The first President chosen was the Bishop of Dromore. As he declined to act, the office was accepted by Lord O'Neill. Dr. James M'Donnell was Vice-President. At first, the Society's Secretary was Patrick Connor, but subsequently Patrick Reynolds, with Robert Tennent as Treasurer. Drs. Bryson, Tennent, and M'Donnell drew up the Rules. The first teacher employed was the well-known harper, Arthur O'Neill. The first register of the Society's *protégés* is as follows :—William Gorman, Ballymena, aged 15, recommended by the Rev. John Fitzsimons of that place ; Patrick M'Grath, Dundalk, 14, recommended by Mr. Bell of Lambeg ; Edward M'Bride, Omagh, 19, recommended by Mr. Galbraith of Armagh ; Patrick O'Neill, Dungannon, 13, recommended by the Society's harper ; James O'Neill, Dungannon, 17, and Nathaniel Rainey, Glens of Antrim, 14, recommended by Dr. James M'Donnell ; Abraham Wilkinson, Ballymoney, 13, recommended by Mr. Moore, of Moore's Lodge, Co. Antrim ; James M'Molaghan, Lifford, 13, recommended by Mr. Mitchell, Beersbridge ; and Bridget O'Reilly, Virginia, Co. Cavan, age and recommendation not stated, but who was soon rewarded "for her services with a new Suit of Cloaths" (Pat Reynolds's spelling). Of these, William Gorman and James O'Neill were dismissed in June, 1810, for inaptitude to learn. As day scholars, not dependent on the Society for their support, the Minute Book has the following :—Edward O'Neill, Hugh Dornan, and John Wallace, all of Belfast or neighbourhood. Edward Bunting, William Magee, and John M'Cracken were appointed to examine the qualifications of the boys on the list and to investigate the claims of candidates proposed for admission ; but in May, 1810, the musical committee was settled as Edward Bunting, John M'Cracken, Robert M'Adam, and Alexander Mitchell. Another committee had charge of canvassing for subscriptions, Belfast being parcelled out for them in districts. In 1810, Montagu Talbot, proprietor of the Belfast Theatre, gave the Society a free benefit, having been waited upon and solicited to do so by a deputation of members consisting of the Rev. E. Groves, A. Barr, and Robert M'Adam. The date when this benefit came off is not in the minutes ; but on looking over the file of the *Belfast News-Letter*, I find it advertised for Friday, 15 June, 1810. The play was Cumberland's *West Indian*, followed by a farce called *The Honest Thieves, or the Faithful Irishman*, with a song by a Miss Harding, and an Irish dance by Mrs. Maywood and Miss S. Treby. Tickets for the benefit, the advertisement states, were to be had at the New Circulating Library, 116, High Street, as well as at the Box Office. What it realised is not stated, the Minute Book only recording that it brought in, "after paying for Dresses for the occasion, a net sum of £——." Money was also raised for the Society by a system of winter balls, commenced in 1810—one a month or six in a season—with Gilbert M'Ilveen and William Stevenson as first stewards, assisted by the Rev. E. Groves, Robert M'Adam, Francis Whitla, and John Riddel. Master of the ceremonies, Thomas Hull. These balls were held in the Exchange Rooms, granted for the occasion by the Marchioness of Donegall. Season tickets—gentlemen, a guinea and a-half, *i.e.*, £1 14s. 1½d. ; ladies, a guinea, *i.e.*, £1 2s. 9d. Strangers, introduced—gentlemen, 6/- (subsequently 7/6) per ball ; ladies, 5/-. Dancing from 9 p.m. till 2 a.m.

The pupils wore a uniform at their public appearances. At other times it was

ordered to be "carefully locked up." It seems to have been of Inishowen cloth. At least a resolution was adopted to provide each pupil with a suit of that stuff, provided Talbot agreed to give the aforesaid benefit. The harps purchased by the Society appear to have been made by White of Belfast, though there is mention of treating for some with M'Clenaghan and M'Cabe. They cost ten guineas each. M'Bride and Rainey were the first sent out to try their fortune. This was in the summer of 1810. The period assigned for their experimental tour was three months. In 1818, Whitelaw and Walsh, in their *History of Dublin* (vol. ii., p. 767), state that "several blind minstrels educated in the seminary at Belfast are found wandering through different parts of the country, affording a pleasing and harmless amusement to the people who hear them, providing a comfortable support for their necessities, and a sweet consolation to their infirmities;" and these historians contrast this state of affairs with the sterility of the Harp Society originated in the capital. This, it may be added, was an imitation of the Belfast one, and was established 13 July, 1809, according to the title-page of its *Rules and Regulations*, printed in 1810. The Minute Book of the Belfast Society shows its members to have maintained friendly relations with the Dublin gentlemen, recommending them to purchase harps here. Persons whose memory of Belfast can extend back fifty years may recollect the Irish Harp Society's Academy, 21, Cromac Street.

The Society's efforts to promote the knowledge of Irish began on 17 July, 1809, when the following gentlemen subscribed an undertaking to commence the study of our native language under James Cody, 8. Pottinger's Entry:—Rev. E. Groves, John M'Adam, Robert M'Adam, Dr. Alexander M'Donnell, William M'Clurkin, Robert James Tennent, John Riddel, Henry M'Dowell, and Alexander Mitchell.

Petrie has the following remarks on the Irish Harp Society in a communication to Eugene O'Curry:—"The effort of the people of the North to perpetuate the existence of the harp in Ireland by trying to give a harper's skill to a number of poor blind boys was at once a benevolent and a patriotic one; but it was a delusion. The harp at the time was virtually dead, and such effort could give it for a while only a sort of galvanised vitality. The selection of blind boys, without any greater regard for their musical capacities than the possession of the organ of hearing, for a calling which doomed them to a wandering life, depending for existence mainly if not wholly on the sympathies of the poorer classes, and necessarily conducive to intemperate habits, was not a well-considered benevolence, and should never have had any fair hope of success." (See O'Curry's *Manners and Customs of the Ancient Irish*, vol. iii., p. 298: London and Dublin, 1873.)

JOHN SALMON.

St. Erc and St. Mac Erc.—The *Postchaise Companion through Ireland* is not to be depended upon when it assigns the 20 Nov., 514, as the date of St. Erc's death. Better authorities record his death as occurring on the 2 Nov., 512: for instance, the *Martyrology of Donegall* (p. 293: Dublin, 1864) and the *Annals of the Four Masters* (vol. i., p. 167: Dublin, 1856). St. Erc's festival was the 2 November; St. Mac Erc's the 6 July. Hence the Rev. H. W. Lett may safely conclude that St. Erc of Slane was not the same as St. Mac Erc of Donaghmore. Besides having different festivals, they were of different parentage. According to the *Book of Armagh*, St. Erc was the son of Deg or Dego; St. Mac Erc was the son of Fintan, according to a quotation from the *Leabhar Breac*, given by Canon O'Hanlon. (See, respectively, the *Liber Armachanus* in Betham's *Irish Antiquarian Researches*, Appendix, p. vi: Dublin, 1827; and O'Hanlon's *Lives of the Irish Saints*, vol. i., p. 411; Dublin, n.d.). But Canon O'Hanlon, in a memoir of St. Mac Erc in his 7th volume (p. 93), omits the *Leabhar Breac's* information, and conjectures that St. Mac Erc's father was named Erc, "Mac Erca" meaning "the son of Erc." I may remark that it would not necessarily follow from the meaning of "Mac Erc" that Erc was the father's name. For instance, there is a Mac Erc mentioned in the *Book of Armagh* whose father was not named Erc, but is stated there to have been Mac Dregin. (See the *Liber Armachanus*, as before, p. xxxii.) Words denoting relationship are loosely used by our old writers, *mac*, a "son," being applied even to a great-grandson, and *siur*, "sister," to a niece or cousin, as well as to a sister in religion. (See Todd's *St. Patrick*, pp. 345, 366: Dublin, 1864.)

JOHN SALMON.

Reviews of Books.

Publications having any reference to Ulster matters will be reviewed in this column.

Henry's Upper Lough Erne in 1739. Edited by Sir Charles S. King, Bart. Dublin: William M'Gee. 1892.

We cannot have too many of these old visitations placed before the public, as they throw such quaint lights upon the inhabitants of a district. The present volume is doubly enhanced by the copious notes of the editor, dealing with the families and their residences, also the ancient strongholds and the churches. Take, for instance, the following description of the Episcopal seat at Kilmore:—"Between the garden and the south-west angle of the house stands a venerable old grove of sycamores, planted an hundred years ago by Bishop Bedell—the largest of them stands in the middle of the terrace, and from thence, spreading its boughs into the Churchyard, shades its planter's tomb."

The whole volume is filled with information especially valuable to those who reside in the district, or are acquainted with its topography or history.

* * * *

The Three Sorrows of Storytelling and Ballads of S. Columbcille. By Douglas Hyde, LL.D., M.R.I.A. London: T. Fisher Unwin. Paper, 1/-; Cloth, 2/-.

These three great epics are now placed in a popular form before the public, and we have no hesitation in saying that they should become as familiar to our youth as Virgil to the rising generation of ancient Rome. The first of these poems, "Deirdre, or the Lament for the Children of Usnach," is peculiarly valuable to the people of Ulster, the principal scenes having been laid in that Province. The events are supposed to have taken place in the first century before Christ, in the heroic cycle of Cuchulain and the Red Branch Knights, and possess a glamour for the imaginative mind not surpassed by the exploits of Arthur and the Knights of the Round Table.

The ballads of S. Columbcille are full of force and vitality, rendering a very good picture of the hard, stern life of this early Saint; his love of animals, and the continual yearning for his native land, when residing in Iona, are well described.

To Erin alone is my memory given,
To Meath and to Munster my wild thoughts flow,
To the shores of Moylinné,[1] the plains of Loch Leven,[2]
And the beautiful land the Ultonians know.

* * * * * * * *

And oh! were the tributes of Alba mine,
From shore unto centre, from centre to sea,
The site of one house, to be marked by a line,
In the midst of fair Derry, were dearer to me.

That spot is the dearest on Erin's ground,
For the treasures that peace and that purity lend;
For the hosts of bright angels that circle it round,
Protecting its borders from end to end.

That spot is the dearest on Erin's ground,
For its peace and its beauty I gave it my love;
Each leaf of the oaks around Derry is found
To be crowded with angels from heaven above.

My Derry, my Derry, my little oak grove,
My dwelling, my home, and my own little cell;
May God the Eternal, in heaven above,
Send woe to thy foes and defend thee well.

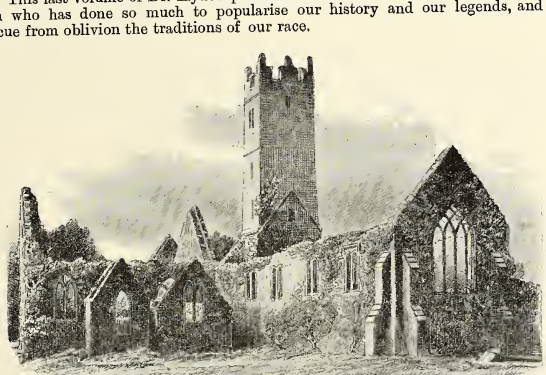
Beloved are Durrow and Derry to me,
And Drumhome of the fruits of the rich, ripe hue;
Beloved Raphoe in its purity,
And Surd[3] and Cenannas,[4] I love them too.

And dear to my heart in the western land,
Is the thought of Loch Foyle where the cool waves pour,
And the Bay of Drumcliff, on Cúlcinné's strand,
Delightful the form of its sloping shore.

Delightful it is, and the salt salt main,
Where the sea-birds scream o'er the water blue,
On my coming from Derry afar in pain,
How quiet it is, and delightful too.

1. Near Antrim Town. 2. In Meath. 3. Swords. 4. Kells.

This last volume of Dr. Hyde's places us all under another debt of gratitude to him who has done so much to popularise our history and our legends, and to rescue from oblivion the traditions of our race.



FRANCISCAN ABBEY—ADARE MANOR.

Through the Green Isle. By M. T. Hurley. Waterford: N. Harvey & Co. 1895. 6d.

In our last number we referred to the *Guide to Belfast*, written by John Vinycomb, M.R.I.A., which pointed out, to the best advantage, the many interesting features and facts of our immediate district. We have now before us a *Guide to Waterford and the South*, which closely vies with the Northern Guide. The present production is a most creditable one, reflecting a triple honour upon the Editor,

Illustrator, and Printer. M. J. Hurley has certainly succeeded, to the fullest extent, in the very difficult task of, at once, writing an historically accurate, interesting, and popular guide to this district. We are very pleased to note that native art has been so well employed in the illustrating of this volume. All the views, with two exceptions, are the work of a clever young artist, T. O'Scully, B.A., and exhibit an ability not commonly met with. We hope to see more of this talented artist's work.

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Melusiné, Recueil de Mythologie, Litterature Populaire, Traditions et Usages, dirigé par Henri Gaidoz. Tome VII., Nos. 1–8. Paris: E. Rolland.

We have been favoured with the last eight parts of this valuable magazine, which contain much recondite information in relation to popular superstitions, folk-lore, music, and poetry, especially the Celtic portions of France, in this respect resembling the *Revue Celtique*. Several of the articles on folk-lore give curious references to Ireland. It is pointed out that marriages celebrated in May are considered unlucky in our island, and this belief is shared by several European countries to a large extent still. Many examples are given of the popular music prevalent in the Morbihan and other districts of Brittany, some of which resembles old Irish tunes closely, especially those in the minor keys. Altogether, M. Gaidoz is to be congratulated on the zeal and discrimination displayed in the editorial duties of this able periodical.

* * * * *

The Rev. Geo. R. Buick, LL.D., A.M., Moderator of the General Assembly, wrote an article on the Giant's Ring, which was published in a "Bazaar Book" in connection with a *fête* recently held in the Ring. Dr. Buick describes the main features of this celebrated pre-historic monument, giving careful measurements, connecting these dry facts with a beautiful and interesting account of the origin and uses of such relics of the past.

The *Witness* of 26 April contains an account of the old Session Book of Templepatrick Presbyterian Congregation, with copious extracts carefully made by the Rev. W. T. Latimer, A.B.

The Rev. Charles Scott, A.M., contributed to the *News-Letter* of 18 June a short article on the supposed Episcopal residence at Kilroot, with some notes on the former Bishops of the Diocese.

The *Irish News* of 12 June contains a lengthened biographical sketch of Henry Joy M'Cracken. The information has been gleaned from various sources; and it is well, in cases like this, to denote the sources, especially when quotations are made.

Miss Anna Johnston of Glenco, Belfast, contributes a poem to the *Weekly Independent* of 29 June, 1895, on a pathetic incident in the Insurrection of '98. The subject is "Willie Nelson," a youth of tender years, who was hanged at his mother's door in Ballycarry. His offence was the "borrowing" of a horse from the stables of Red Hall to raise the country previous to the outbreak. Miss Johnston has handled her subject in a clever, spirited manner, full of force and suggestion. After the battle of Antrim, she says:

> "There was wailing from Moylinné's banks to Carrickfergus Tower,
> And by Carnmoney's desolate hearths the sad-eyed widows cower;
> And the few who came to tell the tale long shuddered o'er that scene,
> When Irish pikes crossed English steel on the bridge of Massereene."